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CIRCULATING

# ILLINOIS CATHOLIC HISTORICAL REVIEW

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*CONTENTS AND INDEX*

*VOLUME VII*

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ILLINOIS  
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CONTENTS AND INDEX — VOLUME VII

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ARTICLES

	PAGE
Aboard the Special for Chicago, <i>Mary Glynn</i> .....	42
Account of Ceremony, <i>N. C. W. C. News Service</i> .....	12
Account of the Second Voyage of Father Marquette, <i>Rev. Claude J. Dablon, S. J.</i> .....	291
Address at Auditorium, <i>Cardinal Mundelein</i> .....	70
Address at Corner Stone Ceremony, <i>Cardinal Mundelein</i> .....	82
Address of Welcome, <i>Pope Pius XI</i> .....	14
An Artist's View of Father Marquette, <i>Thomas A. O'Shaughnessy</i> .....	210
An Early Exercise of Tolerance, <i>Rev. Henry S. Spalding, S. J.</i> .....	175
Appeal for the Poor, <i>Cardinal Mundelein</i> .....	86
Announcement of Home-Coming, <i>Rt. Rev. Edward F. Hoban, D. D.</i> .....	27
A Tribute from a Bigot, <i>John Louis Morris</i> .....	302
Bishop Muldoon's Tribute, <i>Rt. Rev. P. J. Muldoon, D. D.</i> .....	58
Book Reviews .....	374
Cardinal's First Address in Chicago, <i>Cardinal Mundelein</i> .....	56
Chicago—The Grand Chief of the Illinois, <i>Joseph J. Thompson</i> .....	332
Civic Reception at Auditorium, <i>Gertrude A. Kray</i> .....	66
Early History of Sisters of Charity, <i>A Sister</i> .....	356
Editorial Comment .....	164, 280, 366
Elevation and Investiture of Cardinal Mundelein, <i>Joseph J. Thompson</i> .....	394
Father Marquette's Second Journey to Illinois, <i>Joseph J. Thompson</i> .....	144
General Orders for Parade, <i>Col. Marcus Kavanagh</i> .....	28
Gleanings from Current Periodicals, <i>Rev. Paul J. Foik, C. S. C.</i> .....	170
Gleanings from Current Periodicals, <i>William Stetson Merrill</i> .....	284, 378
Historic Old Shantytown, <i>Anon.</i> .....	140
History of Law in Illinois, <i>Joseph J. Thompson</i> .....	99
History in the Press, <i>Teresa L. Maher</i> .....	338
Honors for Priests and Laymen, <i>Chancellery</i> .....	87
In Rome, <i>Msgr. Bernard J. Sheil</i> .....	9
Louis Phillippe's Gifts to Bishop Flaget, <i>Rev. H. S. Spalding, S. J.</i> .....	383
Martin H. Glynn, <i>Kaelen King, M. A.</i> .....	368
Marquette and Illinois, <i>Hon. Quin O'Brien</i> .....	212
Miscellany .....	187
Our Cardinal, <i>Editor New World</i> .....	4
Persons and Places Associated with History of Father Marquette, <i>Joseph J. Thompson, LL. D.</i> .....	203

Prize Winning School Essays, <i>Gertrude Lorraine Conley</i> .....	178
Rt. Rev. Julian Benoit, <i>A Pioneer Priest</i> .....	309
Saints of Special Honor in California, <i>William Stetson Merrill</i> .....	172
Sermon at the Pontifical Mass, <i>Rev. James J. Mertz, S. J.</i> .....	198
Story of the Chicago Portage, <i>Lucius M. Zeuch, M. D.</i> .....	276
Taking Over Titular Church, <i>Msgr. Bernard J. Sheil</i> .....	16
The Cardinal at St. James Chapel, <i>H. Hillinbrand</i> .....	79
The Cathedral Program, <i>Rev. Francis A. Ryan</i> .....	49
The Catholic Clergy in Illinois, <i>Joseph J. Thompson</i> .....	155
The Catholic in American History, <i>Rita Freehauf</i> .....	181
The Corner Stone Ceremony at Area, <i>Gertrude A. Kray</i> .....	80
The Emigration of a Family, <i>Helen McCalpin</i> .....	323
The Great Ceremony, <i>Msgr. Bernard J. Sheil</i> .....	10
The Only Monument to Father Marquette in Illinois, <i>E. P. Brennan</i> .....	95
The Spirit of Marquette, <i>Rev. Herbert C. Noonan, S. J.</i> .....	221
The Temporal and Spiritual Work of Father Marquette, <i>Hon. William E. Dever, Mayor of Chicago</i> .....	211
The Unification of the Ursulines, <i>S. M. M.</i> .....	134
Tribute to Cardinal Mundelein, <i>Rt. Rev. F. C. Kelley, D. D.</i> .....	75
Two Hundred and Fiftieth Anniversary History of Illinois, <i>J. J. Thompson</i> ..	360
Two Hundred and Fiftieth Anniversary of the Arrival and Sojourn of Father Marquette on the Site of Chicago.....	195
Two Hundred and Fiftieth Anniversary History of Illinois, <i>Joseph J. Thompson, LL. D.</i> .....	227

## ILLUSTRATIONS

Archbishops George William Mundelein, D. D., and Patrick Joseph Hayes .....	Opposite 4
Cardinal Decorated with the Cross of Malta.....	Opposite 19
Cardinal Mundelein Blessing the Multitude.....	Opposite 57
Cardinal Mundelein Presiding at the Corner Stone Ceremonies of the University of St. Mary of the Lake.....	Opposite 80
Cardinal Mundelein, Rodman Wannamaker, New York, and Dennis F. Kelly, Chicago.....	Opposite 21
Chapel of the University of St. Mary of the Lake.....	Opposite 84
Church of Sancta Maria Del Populo, Rome.....	Opposite 8
Delegation Urging Preservation of Portage Site.....	Opposite 272
His Eminence Cardinal Mundelein on Rear Platform of His Private Car .....	Opposite 32
His Eminence George Cardinal Mundelein.....	Opposite 48
His Eminence George Cardinal Mundelein.....	Opposite 76
His Holiness Pope Pius XI.....	Frontispiece
Hon. Quin O'Brien.....	Opposite 216
Hon. William E. Dever.....	Opposite 200
Hon. Ross A. Woodhull.....	Opposite 201
Interior, Chapel, University of St. Mary of the Lake.....	Opposite 88
Interior, Church of Sancta Maria Del Populo.....	Opposite 16
Marquette Cabin at Entrance to Chicago River.....	Opposite 208

Members of the Chicago Reception Committee.....	Opposite	26
Right Reverend Bernard J. Sheil.....	Opposite	92
The Birthday of the Church in Illinois.....	Opposite	290
The Chicago Portage Site in 1924.....	Opposite	280
The Great Parade Forming.....	Opposite	64
The Marching Thousands .....	Opposite	68
The Marquette Cross .....	Opposite	224
The only Monument to Father Marquette in Illinois.....	Opposite	96
The 250th Anniversary of the Arrival and Sojourn of Father Marquette in Chicago.....	Opposite	232
William E. Dever, Mayor of Chicago.....	Opposite	40

### NECROLOGY

Martin H. Glynn.....	368
----------------------	-----

### EDITORIALS

A Brief History .....	281
A Decision Much to be Regretted.....	281
Catholic Schools to Observe Marquette Anniversary.....	165
Discover Traces of Well Dug by Trappist Monks.....	281
For an Institute of Church History.....	282
Is History Popular?.....	366
Prize Essay .....	164
Seven Years of Effort.....	280
The Church in Illinois Two Hundred and Fifty Years Old.....	366
The Marquette Anniversaries Thus far.....	280
Two Hundred and Fifty Years.....	164

### MISCELLANY

Diamond Jubilee of Rev. Constantine J. Lagae, S. J.....	191
Early Illinois and Chicago Doctors.....	187
Louis Phillippe's Gifts to Bishop Flaget of Bardstown, Kentucky.....	383
The Only Monument to Father Marquette in Illinois.....	95

### CONTRIBUTORS

A Pioneer Priest .....	309
A Sister .....	356
Brennan, E. P.....	95
Chancellery .....	87
Conley, Gertrude Lorraine.....	178
Dablon, Rev. Claude J., S. J.....	291
Dever, Hon. William E., Mayor of Chicago.....	211
Foik, Rev. Paul J., C. S. C.....	170
Freehauf, Rita .....	181
Glynn, Mary .....	42

Hillibrand, H.....	79
Hoban, Rt. Rev. Edward F., D. D.....	27
Kavanagh, Col. Marcus.....	28
Kelley, Rt. Rev. F. C., D. D.....	75
King, Kaelen, M. A.....	368
Kray, Gertrude A.....	66, 80
Maher, Teresa L. ....	338
McCalpin, Helen .....	323
Mertz, Rev. James J., S. J. ....	198
Merrill, William Stetson.....	172, 378
Morris, John Louis.....	302
Muldoon, Rt. Rev. P. J., D. D.....	58
Mundelein, Cardinal .....	56, 70, 80
News Service, N. C. W. C.....	12
New World, Editor of.....	4
Noonan, Rev. Herbert C., S. J.....	221
O'Brien, Hon. Quin.....	212
O'Shaughnessy, Thomas A.....	210
Pope Pius XI.....	14
Ryan, Rev. Francis A.....	49
Sheil, Msgr. Bernard J.....	9, 10, 16
S. M. M.....	134
Spalding, Rev. Henry S., S. J.....	175
Thompson, Joseph J., LL. D.....	3, 94, 332, 360, 203, 227, 99, 144, 155
Zeuch, Lucius M., M. D.....	276

### BOOK REVIEWS

Fifteen Hundred Years of Europe, <i>Rev. Julius E. De Vos</i> .....	375
The Church in Virginia (1815-1822), <i>Rev. Peter Guilday</i> .....	375
The Jesuits in New Orleans and the Mississippi Valley, <i>Hon. W. O. Hart</i> ....	376
The Rockford Diocese in History, <i>Rev. Cornelius J. Kirkfleet, O. P.</i> .....	374

## GENERAL INDEX — VOLUME VII

---

### A

Abbots at Cardinal Mundelein Reception .....	50
Abenake Indians and Father Rale, S. J. ....	157
Agnew, Rev. William H., S. J., President of Loyola University .....	198, 218
Aldermen at Cardinal Mundelein Reception .....	40
Algonquins, greatest Indian family, description of .....	100, 254
Father Marquette among.....	299
Allegheny Mountains .....	4, 14, 122
Allouez, Rev. Claude J., S. J., Missionary in Illinois.....	155, 238, 360
Successor to Father Marquette..	251
Missionary career of.....	250
Death at Fort Miami.....	253
Alton, Ill., Ursulines at.....	135
Painting of monstrous Thunder Bird, described by Father Marquette .....	233, 343
Alvord, Historian, reference to.....	115, 204, 305
American Cardinals in Rome.....	15, 77
American College, Rome.....	8, 18
American Indians by Haine, reference to .....	102, 335
American tribes, civil government of .....	102
Anderson, Leon, and Cardinal Mundelein .....	20
Anniversary, 250th of Establishment of Church in Chicago.....	73, 95, 338, 366
Anniversaries connected with Father Marquette.....	164, 195, 377
Apostolic Delegation at Washington, D. C.....	9, 12
Archbishops at Cardinal Mundelein Reception .....	52
Archdiocese of Chicago, development of .....	5
Area, Ill. St. Mary of the Lake, Seminary at.....	23, 50, 63, 80
Arkansas River .....	200, 215
Arkansas, Akamsea, Indian village .....	237
Arriago, Spanish Minister of the Indies, quoted .....	381
Associated Catholic Charities of Chicago .....	68, 85

Auditorium Theatre, Chicago, Civic Reception of Cardinal Mundelein at.....	23, 66
----------------------------------------------------------------------------	--------

### B

Badin, Rev. Vicar General of Bardstown and Cincinnati, first priest ordained in America.....	314
Baltimore, St. Mary's Seminary at .....	42, 310
Bancroft, George, Historian, quoted .....	305, 218
Banquet Committee, Cardinal Mundelein Reception .....	25
Bardstown or Louisville, Diocese, Rt. Rev. Benedict Joseph Flaget, first Bishop of.....	162, 175
Battandier, Rt. Rev. Msgr. Protontary Apostolic and Consultor of Sacred Congregation, Rome .....	135
Baxter, Mr., and the Grape Industry at Nauvoo, Ill.....	346
Benedict XV, and the Knights of Columbus Welfare Foundation .....	8
Benoit, Rt. Rev. Julian, Msgr., sketch of .....	309
Berengaria, Steamship .....	6, 19, 38, 41
Binateau, Rev. Julian, S. J., Missionary in Illinois.....	155, 364
Biloxi, first white settlement in Louisiana .....	379
Bissonnette, Catherine, Sister of Charity of St. Augustine; reference to .....	358
Bivier, Rev. Albert Hubert, S. J., Author of "The Jesuits in New Orleans and the Mississippi Valley" .....	377
Black Hawk War, Heroes in.....	100, 347
Blanchard, Author of "Discovery of the Northwest," quoted .....	161, 182
Blois, France, Ursulines at.....	134
Bossu, quoted .....	334
Bourbon, Princess Maria Immaculata of .....	12
Bradsby, William, M. D., in Illinois .....	190
Brennan, Edward P., and Marquette Monument .....	95

Breese, Judge, Author of "Early History of Illinois," quoted..	107
Brooklyn, N. Y., Rt. Rev. G. W. Mundelein, Auxiliary Bishop of .....	41
Bruté, Rt. Rev. Simon William, First Bishop of Vincennes, Ind. ....	309
Bruyas, Jesuit Missionary, quoted.	303
C	
Cahokia, Holy Family Mission.	100, 155
Cahokia, Illinois Indians, belonging to Algonquin Family.....	100
Calumet, its effects.....	232
Calvi, Ursulines at.....	135
Campbell, Rev. T. J., Author of "Pioneer Priests in America," reference to .....	250
Canadian Historical Review and "Notes on the Fate of the Acadians" .....	379
Canadian Historical Society launched .....	168
Cardinal Gasparri, Secretary of State to the Vatican.....	8
Cardinals in Rome, list of.....	12
Carolina, North and South, charter of colony ceded.....	122
Carroll, Rt. Rev., Bishop of Baltimore .....	159, 376
Carroll, Charles of Annapolis, Day Books and Letters published..	380
Carry, Edward F., K. C. S. G., Sketch of .....	92
Cartwright, Rev. Peter, Methodist, and the Slavery Controversy..	339
Cathedral, Chicago, Program, Cardinal Mundelein's Return.....	49
Catholic Daughters of America, Gift to Cardinal Mundelein...	65
Delegation to Welcome Cardinal Church Extension Society, History of .....	44, 58
Order of Foresters, Gift to Cardinal Mundelein .....	29, 32, 66
University, Wash., D. C.....	43
Catholics in U. S.....	15
Cavalier, Rev. Jean; Sulpitian Missionary .....	364
Cayugas, Illinois Indians belonging to Iroquois tribe.....	254
Ceremonies in Rome, at Creation of Cardinal .....	8, 12
Chachagwessiou, Ill., Indian Chief instructed by Father Marquette .....	147, 235, 333
Charleston; Rt. Rev. England, Bishop of .....	310
Rt. Rev. Reynolds, Bishop of....	310
Chester, Ill., Judicial Records in Court House .....	127
Chicago, Archdiocese, Development of .....	5
Crisis of Church.....	9
Preparing for Home-Coming of Cardinal Mundelein .....	22
Parade to Welcome Cardinal Mundelein .....	26, 47
Donations to Cardinal Mundelein .....	62
Civil Reception at Auditorium..	66
Associated Catholic Charities of.	68
Tribute of Extension Society to Cardinal Mundelein .....	73
Generous Contributions to Seminary .....	80
Honors for Priest and Laymen on Cardinal Mundelein's Return .....	87
Enforcement of Indian Laws in.	103
First White Inhabitants of..	145, 242
The Great Western Metropolis..	18
Visited by Father Marquette and Joliet .....	145, 195, 276
Name of river and city; argument about .....	336
Chicago River, Original Course and New Channel .....	146, 208, 292
Chicagoou, Illinois Indian Chief at Paris .....	334
Chickasaw Indians and Father Senat .....	158
Clark, Geo. Rogers, Conquest of the Northwest..	114, 125, 159, 343, 353
Clergy in Early Illinois, List of..	155, 162
College of the Propaganda Fidei, Rome .....	16
of Cardinals, its history and prominent members .....	75
Collet, Rev. Leonard Philibert (Luke) Missionary in Illinois.	158
Collet, Rev. Hyppolyte, Missionary in Illinois .....	158
Committees assisting in welcome to Cardinal Mundelein, List of..	25, 31
Continental Congress passing Ordinance of July 13, 1787.....	123
Constitution of Virginia, quoted..	116
Connelley, William Elson, and the Huron Religion .....	167
Coolidge, President, and Marquette Anniversary Celebration .....	196
Crevecoeur, Fort built by La Salle .....	268
Croce, Benedetto, Italian historical philosopher .....	302
Cross, Lateran bestowed upon Chicagoans .....	88, 93
Crusade of Charity in U. S.....	13
Cruzat, Heloise Hulse, "The Ursulines of Louisiana, address by	378
Curley, Rt. Rev. Daniel J., Bishop of Syracuse .....	21

Currey, John Seymour, Historian, on Father Marquette.....	149	Douay, Rev. Anastasius, Recollect.	364
Czarnecki, Anthony, K. S. G., sketch of .....	92	De Bourg, Rt. Rev. Wm., First Bishop of New Orleans.....	162
Dablon, Rev. Claude, S.J., on Father Marquette's journey.. .....	144, 301	Ducharme, Colonel, and Foundation of Shantytown .....	141
Daoion, Rev. Anthony, and the Seminary of the Foreign Missions .....	364	Dunn, Rt. Rev. John J., Administrator and Auxiliary Bishop of New York .....	6, 20
Daughters of the American Revolution to Celebrate Centenary of Lafayette's Last Visit.....	339	Dunne, Rt. Rev. J., D.D., Msgr., sketch of .....	90
Davidson, Alexander, quoted.....	107		
Dearborn Garrison, Fort, Soldiers of .....	146, 196		
De Charlevoix, Rev. Francis Xavier, S.J., and grave of Father Marquette .....	250		
De Goesbriand, Rev. Louis, and the Sisters of Charity of St. Augustine .....	357		
De La Ribourde, Rev. Gabriel, Martyr in Early Illinois..	271		
De La Salle, Robert, explorer.....	167, Journey through Illinois.....	262	
Conspiracy against .....	268	Erie Canal under Construction....	310
Death of .....	363	Eppig, Mrs. Theodore, Sister of Cardinal Mundelein .....	7, 54
De La Valiniere, Rev. Peter Huet, Vicar General for Illinois country .....	160	"Evangeline," reference to.....	380
Delegation, Apostolic, in Washington, D. C.....	8	Extension Society and Tribute to Cardinal Mundelein .....	273
De Sainte Cosme, Rev. Francis Buisson, Missionary in Early Illinois .....	156, 265		
De St. Pierre, Rev. Paul Missionary .....	159		
De Soto, Spanish Explorer.....	237	F	
Des Plaines River .....	207, 276	Flaget, Rt. Rev. Joseph Benedict, first Bishop of Bardstown.....	162, 175
De Tonti, Henry, first Governor of Illinois .....	360	Ford, Thomas, Governor of Illinois, reference to .....	109
Account of De La Salle.....	156, 263, 301, 361, 365	Ford, C. H., and the Marquette Monument .....	96
and the Civilization of Indians.	360	Foresters, Catholic Order of.....	179
Dettmer, Rt. Rev. John, Monsignor, sketch of .....	89	Delegation to welcome Cardinal Mundelein .....	64
Dever, Hon. Wm. E., Mayor of Chicago at Cardinal Mundelein Reception .....	44	Foresters, Catholic Order of Women .....	66
and Marquette Anniversary Celebration .....	207	Foreign Missions, Fathers of....	155, 207, 364
De Villiers, Baron Marc, Author of "A History of the Foundation of New Orleans," reference to .....	379	Fort Chartres, Capitol of Early Illinois .....	112
De Vos, Rev. Julius E., Author of "Fifteen Hundred Years of Europe," reference to.....	375	Fort Crevecoeur, La Salle's....	269, 333
Donahue, Rt. Rev. Stephen, Secretary to Archbishop Hayes...	6	Fort Miami, Death of Father Allouez, S.J., at.....	253
Donations to Cardinal Mundelein for Seminary at St. Mary of the Lake .....	63	Fort St. Louis and Henry De Tonti	360
		Fort Vancouver, Wash.....	354
		Fort Wayne, Rt. Rev. Julian Benoit at .....	311
		Fox Indians in Illinois.....	101, 255
		Fox River and Father Marquette.. .....	200, 207
		Fox, Rt. Rev. E. J., Msgr., sketch of .....	90
		Franciscan Missionaries in Early Illinois .....	155, 270
		Franklin, Dr., quoted.....	103
		French Settlers in Kaskaskia, Ill..	107
		Frontenac, French Governor of Canada .....	2, 15, 229, 262

## G

Gage, Thomas, General, in Early Illinois ..... 114  
 Gagnon, Rev. Joseph, Missionary in Early Illinois ..... 158  
 Garraghan, Rev., Historian, reference to ..... 104  
 Georgia and South Carolina ..... 169  
 Gibault, Rev. Pierre, S. J., in Early Illinois ..... 159, 179  
 Gibbons, Rt. Rev. Archbishop, inviting Father Benoit to National Council at Baltimore ..... 318  
 Gibbons, Cecilia, later Mrs. McAlpin, sketch of family ..... 311  
 Gordon, Very Rev. Francis, C. R., sketch of ..... 92  
 Gorman, Thomas F., D. D. S., Lateran Cross bestowed upon ..... 93  
 Government in Early Illinois ..... 99  
 Glynn, Martin H., sketch of ..... 368  
 Grant, Ulysses S. at Fort Vancouver ..... 354  
 Gravier, Rev. Jacques, S. J., Missionary, successor to Father Allouez ..... 307, 362  
 Guilday, Rev. Peter, Author of "The Church in Virginia," reference to ..... 281, 375  
 Gundlach, John H., and the Louisiana Purchase ..... 351  
 Guthrie, Ossian, Engineer, and the Marquette Monument ..... 96, 150, 204, 219

## H

Haine, Author of "American Indians," quoted ..... 102, 335  
 Harrison, William Henry, first Governor of Indiana ..... 345  
 Hayes, Most Rev. Patrick J., D. D., Created Cardinal ..... 13  
 Henry, Patrick, Governor of Early Illinois, reference to ..... 114, 159  
 Hennepin, Rev. Louis, O. F. M., Discoverer of Niagara Falls ..... 155, 178, 269  
 Henni, Rt. Rev. Archbishop of Milwaukee ..... 310  
 High Schools, List of, Representatives to welcome Cardinal Mundelein ..... 53  
 Hines, Ralph J., Chicago, Member of Papal Household ..... 82  
 Hines, Edward, knighted by Pope Benedict XV ..... 93  
 Historical Society of Illinois, President Dr. O. Schmidt ..... 150, 202, 216  
 Historical Society of Chicago and

Marquette Anniversary Celebration ..... 196, 210  
 Historical Society of Missouri and the Louisiana Purchase ..... 351  
 Hoban, Rt. Rev. Edward F., D. D., Bishop and Vicar General of Chicago ..... 6, 22, 28  
 Hoffmann, William J., Lateran Cross bestowed upon ..... 93  
 Holy Name Society and Cardinal Mundelein Reception ..... 29, 47, 179  
 Hoyne, Thomas M., former Mayor of Chicago ..... 204  
 Hubbard, Gurdon Saltonstall, Trader in Early Illinois, quoted ..... 103, 250  
 Hughes, Rt. Rev. John, Archbishop of New York ..... 310  
 Hull, Mrs. Arthur, Sister of Cardinal Mundelein ..... 7, 54  
 Huron Indians and Father Marquette ..... 223, 299

## I

Icarians at Nauvoo, Socialistic Government in Early Illinois ..... 100, 346  
 Illinois Indians, meaning of term, and various tribes of ..... 101, 254  
 Laws ..... 101  
 Family life ..... 254  
 Religion of ..... 260  
 Warfare of ..... 259  
 Father Marquette among ..... 145, 199, 216, 360  
 Illinois, Jesuit Missions in ..... 291, 306  
 Illinois River and Father Marquette ..... 207, 238  
 Illinois State of, History and Historic Spots ..... 100, 352  
 Government and various tribes of ..... 101  
 Under French Government ..... 106  
 Under English Government ..... 112  
 Under Virginia Constitution ..... 115  
 As territory of the United States ..... 123  
 Early Laws of ..... 127  
 First Clergymen in ..... 155  
 List of Governors ..... 348  
 Two hundred and fiftieth anniversary ..... 227, 336  
 Indian Mounds or Cahokia Mounds purchased by State of Illinois ..... 340  
 Indiana, Territory of ..... 124, 130  
 Indians, Abenakis ..... 364  
 Algonquins ..... 100, 254, 298, 299  
 Cahokia ..... 100  
 Cayugas ..... 254  
 Chickasaw ..... 158  
 Foxes ..... 101, 255  
 Hurons ..... 223, 299

Illinois.....	100, 145, 199, 216, 293, 360	Kelly, Dennis F., knighted by Pope	
Iroquois .....	101, 217, 254, 360	Benedict XV .....	93
Kankakee .....	364	Kenton, Simon, Popular Hero.....	125
Kaskaskia .....	100	Kenny, Father, Historian, refer-	
Kickapoo .....	101, 255, 364	ence to .....	204
Kiskakon .....	217, 249, 297	Kerfort, H. S., and the Marquette	
Manistee .....	104	Monument .....	250, 204
Miami.....	224, 243, 313, 332, 360	Kickapoo Indians .....	101, 255, 364
Mitchigamea .....	100	Kiley, Rt. Rev. Moses E., Msgr.,	
Ojibway .....	332	D. D., sketch of .....	91
Oneidas .....	254	King, Rufus, Ambassador to Great	
Onandagas .....	254	Britain, and the Louisiana	
Peoria .....	100, 239, 255	Purchase .....	351
Piankeshaw .....	101, 255	King, Julia Anna, educator in	
Potowatomi .....	101, 147, 332	Mich., reference to .....	170
Sacs .....	101, 255	Kinzie, Mrs. John, Author of	
Seneceas .....	254	“Waubun,” reference to .....	336
Shawnees .....	360	Kirkfleet, Rev. Cornelius J., Author	
Sioux .....	101, 239, 255	of the History of the Diocese	
Tamaroa .....	100, 255	of Rockford, reference to....	374
Weas .....	101, 255	Kiskakon Indians .....	217, 249, 297
Iroquois, Illinois Indians.....	101, 217, 254, 360	Knight, Robert E., Engineer....	205, 276

## J

Jacker, Rev. Edward and Relics	
of Father Marquette.....	223, 249
Jesuits, first Clergymen in Illinois,	
list of .....	155
First Historians in Illinois.....	302
Medical Practitioners in Illinois	187
Missionaries, list of.....	305, 364
“Jesuits in New Orleans and The	
The Mississippi Valley” by	
Rev. Albert H. Bivier, S. J.,	
reference to .....	377
Jesuit Relations and Allied Docu-	
ments by Thwaites, reference	
to .....	146, 240, 302
Jolliet, Louis, and Father Mar-	
quette .....	195, 229

## K

Kankakee Indians .....	364
Kaskaskia Indians .....	100
Kaskaskia, Present City of Utica,	
La Salle Co.....	101, 108, 112
Visit of General La Fayette to.	340
Preamble of its history.....	110
Kavanaugh, Marcus, Cardinal Mundelein Reception .....	28
Kealy, Rt. Rev. J. G., Msgr., D. D.,	
sketch of .....	91
Kearns, Rt. Rev. Thomas A., Msgr.	
sketch of .....	88
Kelley, Rt. Rev. F.C., Msgr., Trib-	
ute to Cardinal Mundelein....	75
Kellog, Louise Phelps, Ph. D.,	
Author of ‘‘Early Narratives	
of the Northwest’’.....	240, 284

## L

La Fayette’s Last Visit to Amer-	
ica, Centenary of.....	161, 339
Laffont, Dr. Jean B., in Illinois..	187
Lagae, Rev. Constantine, S. J., Dia-	
mond Jubilee of.....	191
Lake Michigan.....	229, 239, 266
Lamprecht, Munich Artist, Picture	
of Father Marquette.....	224
Laon, Home of Father Mar-	
quette .....	196, 223
Lateran Cross, bestowed upon Chi-	
cagoans .....	88, 93
Lavasseur, Col., La Fayette’s pri-	
ivate secretary .....	340
Le Castor, Jaques and Father	
Marquette .....	144, 219, 241
Legge, Thomas, in Early Illinois..	114
Lemen, Rev. James, Baptist Min-	
ister, and the slavery contro-	
versy .....	338
Lemius, Rev. Joseph, Treasurer of	
Oblates of Mary, and the Uni-	
fication of the Ursulines.....	135
Leo XIII, and the Unification of	
the Ursulines .....	134
Levadoux, Rev. Michael, Sulpitian	
Missionary .....	160
Lewis, Francis J., K. S. G., sketch	
of .....	92
Lewis, William S., Memoirs of Fort	
Vancouver .....	354
Lewis and Clark expedition, Mem-	
orial park in honor of.....	353

List of Archbishops at Cardinal Mundelein Reception .....	52	at Kaskaskia present site of Utica. ....	73, 195, 217, 245, 293, 366
Bishops at Cardinal Mundelein Reception .....	51	Sketch of .....	199, 213, 250
Abbots at Cardinal Mundelein Reception .....	50	Spirit of .....	221
Monsignors at Cardinal Mundelein Reception .....	50, 87	Journal quoted .....	151
Committees at Cardinal Mundelein Reception .....	25, 31	Chronology of Journeys of .....	229
Catholic Leaders in Army and Navy .....	183	Description of Monstrous Thunder Bird at Alton, Ill. ....	223, 343
Clergymen in Early Illinois. ....	155, 162	Biography and Bibliography of .....	280
Governors in Illinois.....	348	Death at Ludington, Mich. ....	154, 217
Martyrs to the Faith in Early Illinois .....	156	Monument in Chicago, in honor of.....	95, 204, 218, 284, 293
Members of Historical Society of Illinois .....	206	250th anniversary of establishment of Church in Chicago. ....	73
Prominent French Laymen at Fort St. Louis.....	364	Anniversaries connected with... ....	164, 195, 280, 377
Livingston, Robert, American ambassador to France, and the Louisiana Purchase .....	351	Pageant at 250th anniversary of landing near Chicago. ....	196, 219
Lockport, Ill., Rt. Rev. Julian Benoit at .....	311	Martyrs to the Faith in early Illinois .....	156
Louis XIV, Council and Code of .....	107, 112	Maryland, charter of colony ceded .....	122
Louisiana, Governor of.....	107	Maskouten Indians .....	147, 239
Anniversary of first Jesuit Mission .....	377	Mason, E. G., address before the Illinois Bar Association.....	11
Jesuits and Capuchins in.....	378	Matre, Hon. Anthony, knighted by Pius X .....	93, 207
Spanish Public Schools in.....	381	McAlpin, Cecilia, sketch of family .....	311
Louisiana Purchase and Robert Livingston .....	351	McClellan, Gen. George B., at Fort Vancouver .....	354
Loyola University, Chicago, and Father Marquette Anniversary Celebration .....	196	McIlvane, Caroline, executive secretary of Chicago Illinois Historical Society, reference to.....	150, 204
Ludington, Mich., Death of Father Marquette at....	154, 217, 225, 299	Melody, D. D., Msgr. John W., sketch of .....	88, 366
Luers, Rt. Rev. John H., first Bishop of Fort Wayne Diocese	316	Members of the Sacred College of Cardinals .....	76
Luttrell, Rt. Rev. Daniel, sketch of .....	89	Membre, Rev. Zenobius, Martyr in Texas .....	156, 265
<b>M</b>		Merici, Angela, St., Founder of Ursuline Order .....	134
Manistee Indians .....	103	Mermet, Jean, S. J., Missionary in early Illinois .....	155
Marest, Rev. Gabriel, S. J.....	155, 178, 364	Merritt, Percival, Author of "An Account of the Conversion of Rev. John Thayer".....	166, 380
Margery Collection of Indian Laws	106	Meurin, Rev. Sebastien Louis, S. J., Missionary in early Illinois.. ....	155, 179
Maria Immaculata, Princess of Bourbon .....	12	Miami, Fort, Death of Father Allouez at .....	253
Marquette, Rev. Jacques, S. J., among the Illinois Indians... ....	144	Miami Indians .....	224, 243, 313
Visit to Chicago as the first white man.....	145, 164, 229, 242	Miami dialect and the name Chicago .....	332
Instructs Illinois Chief Chachag-wessiou .....	147, 235, 333	Michigan Lake .....	196, 277
Establishment of first Church in Illinois Country; first Mission of the Immaculate Conception		Milwaukee, Rt. Rev. Henni, Arch-bishop of .....	310

St. Ignace, Mackinac.....	199	New Orleans, French Province of .....	106, 162
Sault St. Marie.....	215	Jesuits in .....	377
Missionaries, Jesuits and Franciscans .....	155	News Service of Ceremonies, Cardinal Mundelein Reception.....	12
Mississippi River, discovered by Father Marquette .....	195, 238	New York, Archbishop of.....	1
Missouri River or Pekeskatanaou.....	235	Administrator of Archdiocese, Rt. Rev. J. J. Dunn.....	20
Mitchigamen, Illinois Indians.....	100	Cathedral, St. Patrick's at.....	21, 41
Mohawk Indians .....	254	Program for Reception of Cardinals .....	20, 21
Monarchy absolute in Illinois.....	106	Nomination of Cardinals by Pope Pius XI .....	12
Limited in Illinois.....	112	Noonan, Rev. Herbert C., S.J., and the Marquette Anniversary Celebration .....	221
Monette, Author of "History of the Mississippi Valley," reference to .....	335	North American College, Rome.....	8
Monsignori, List of newly selected .....	50, 87	Northwestern Territory, Government of .....	109, 123
Montigny, Rev. Francis Joliet, of the Seminary of Foreign Mission .....	364	 <b>O</b>	
Montreal, Documents of Father Marquette in .....	199, 301	O'Brien, Rt. Rev. Wm. D., Msgr., sketch of .....	90
Morgan County, Preparation for Centennial at .....	352	O'Brien, Quin, orator at Marquette Anniversary Celebration .....	213
Mormons at Nauvoo, Ill.....	100	Officers of Holy Name Division, Chicago .....	48
Moorehead, Dr. Warren R., and the investigation of Indian Mounds .....	341	O'Hern, Rt. Rev. Msgr., President of American College in Rome .....	8
Moses, Mr., quoted.....	112	Ohio River .....	123
Mounds, Cahokia, purchased by State of Illinois.....	340	Ojibway or Chippewa dialect and the name Chicago .....	332
Mount Joliet .....	239	Onahau, William J., first president of the Illinois Catholic Historical Society .....	206
Mudd, Frank and Mrs.; gift to Cardinal Mundelein .....	63	Oneidas, Illinois Indians.....	254
Muldoon, Rt. Rev. Peter J., D. D., Bishop of Rockford, Ill., paying tribute to Cardinal Mundelein .....	58, 374	Onondagas, Illinois Indians.....	254
Mundelein, George Cardinal, DD., third Archbishop of Chicago..	4	Order of Catholic Foresters.....	64
Training, character and achievements .....	5	Order of Parade to Welcome Cardinal Mundelein .....	29, 47
In audience with Pope Pius XI .....	9	Order pro Ecclesia et Pontifice...	87
Received in Sacred College of Cardinals .....	10, 12	Ostrowski, Rt. Rev. Francis G., Msgr., sketch of .....	89
Taking over Titular Church, Santa Maria del Populo.....	16	O'Shaughnessy, Thomas A., and Father Marquette .....	73, 150, 196, 210
Chicago's Prince of the Church	27	Ottawa County, Saul St. Marie in .....	199
First message to Chicago.....	42	Ottawa Indians .....	223
Welcomed in Chicago parade.....	44	 <b>P</b>	
Welcomed in Chicago Cathedral .....	49	Palmyra, Ill., fate of city.....	349
Donations offered as tribute.....	62	Papal household, new members of .....	82
Speech of .....	15	Papal honors for Chicagoans .....	81, 92
Cornerstone Ceremonies of Chapel at St. Mary of the Lake Seminary .....	80	Parade, Cardinal Mundelein Reception, Committee of .....	25
and the Marquette Anniversary Celebration .....	165	Arrangements in detail.....	26, 47
 <b>N</b>		Outlined by Rt. Rev. E. F. Hoban, D. D.....	28
Nauvoo, Mormons and Icarians at .....	100, 346	Order of .....	29
Parish units of .....	34	Hospital units of .....	38

Paris, treaty of.....106, 112  
 Parrish, historian, quoted.....182  
 Parkman, historian, quoted.....  
     .....182, 203, 264, 302  
 Peck, John Mason, and the Slavery  
     Controversy .....339  
 Pennsylvania, charter of colony  
     ceded .....122  
 Peoria Lake, Ill.....239, 267  
 Peoria, Ill., Jesuit mission at.....  
     .....101, 156, 306  
 Peoria Indians .....100, 239, 255  
 Periods of Government in Illinois 100  
 Piankeshaw Indians .....101, 255  
 Piasa Bird, Monstrous, Painting at  
     Alton, Ill., description of.... 344  
 Pinet, Rev. Francois, S.J., estab-  
     lished Mission of the Guardian  
     Angel .....208  
 Pocahontas Indians, Algonquin  
     Women .....101  
 Pope Pius XI and Creation of new  
     Cardinals .....4, 10  
 Pius X and audience of Car-  
     dinal Mundelein .....9  
     and monument of Father Mar-  
     quette .....284  
     and Unification of Ursulines 137  
 Leo XIII and Unification of Ur-  
     sulines .....134  
 Potowatomi Indians.....101, 147, 332  
 Potowatomi dialect and the name  
     Chicago .....332  
 Prairie du Chien, Wis., Father Mar-  
     quette at .....215  
 Purcell, Rt. Rev. Msgr., reference  
     to .....206

Q

Quaife, historian, and Father Mar-  
     quette .....204  
 Quarter, Rt. Rev. Wm. D. D., First  
     Bishop of Chicago.....  
 Quealey, Rt. Rev. Msgr., accom-  
     panying Cardinal Mundelein.. 6  
 Quebec Hotel Dieu, Jesuit Mission  
     House .....145  
 Quebec, Province and Governor of  
     .....106, 114  
 Quigley, Edward, Archbishop of  
     Chicago .....74  
 Quigley Preparatory Seminary,  
     Chicago.....22, 29, 50, 53  
 Reception of Cardinal Mundelein 79  
 Marquette Anniversary Celebra-  
     tion .....202, 226  
 Quille, Rt. Rev. C. J., Msgr., sketch  
     of .....90

R

Rale, Rev. Sebastian, S. J., Mission-  
     ary in early Illinois.....157, 307  
 Rappe, Rt. Rev., Bishop of North-  
     ern Ohio .....356  
 Reception, Civic, of Cardinal Mun-  
     delein at Auditorium..... 66  
 Reynolds, Rt. Rev., Bishop of  
     Charleston .....310  
 Reynolds, John, Author of "The  
     Pioneer History of Illinois,"  
     reference to .....109, 130  
 Author of "My Own Times,"  
     quoted .....160  
 Richard, Rev. Gabriel, Sulpitian  
     Missionary .....160, 250  
 River, Arkansas and Father Mar-  
     quette .....200  
 Chicago and Father Marquette. 207  
 Des Plaines and Father Mar-  
     quette .....207  
 Fox and Father Marquette.....207  
 Illinois and Father Marquette.. 207  
 Mississippi, Father Marquette's  
     description of .....238  
     La Salle's first glimpse of... 272  
 Missouri and Father Marquette. 235  
 Ohio or Ouaboukigou and Father  
     Marquette .....235  
 Wabash (Ohio) and Father Mar-  
     quette .....235  
 Wisconsin and Father Marquette 207  
 Rockford Diocese in History..... 274  
 Rocky Mountains .....100  
 Rome, Church of Santa Maria del  
     Populo .....12, 49, 54  
 Piazza del Populo.....16, 18  
 College of the Propaganda Fidei  
     .....9, 14  
 St. John Lateran Church..... 17  
 Vatican .....21  
 Palace Hotel .....22  
 St. Peters .....8  
 General Assembly of Ursulines in  
     1900 .....136  
 Rousselet, Rev. Louis, Missionary  
     at Boston .....166  
 Russia, Starving Children of..... 12  
 Ryan, Rt. Rev. John J., Msgr.,  
     sketch of .....89  
 Ryan, Dr. Lawrence J., M. D., Lat-  
     eran Cross bestowed upon..93, 164

S

Sachenis, representative of Indian  
     Tribes .....101  
 Sacs Indians .....101, 255

Santa Maria del Populo, Titular Church of Cardinal Mundelein .....	12, 49, 54
Satolli, Rt. Rev., Cardinal Protector of Ursulines .....	134
Sault St. Marie in Ottawa County .....	199
Sault St. Marie, Father Marquette at Mission of.....	199, 215
Schmidt, Dr. Otto L., President of the Illinois State Historical Society, reference to.....	150, 341
Secretary of Vatican, Cardinal Gasparri .....	8, 43
Seminary, Quigley Preparatory....	50
Senat, Rev. Antonius, S. J., Missionary in Illinois.....	158, 307, 334
Senecas, Illinois Indians, belonging to Iroquois tribe.....	254
Shantytown and Colonel Joseph Lee Smith .....	140
Shawnees, Illinois Indians and Henry de Tonti.....	366
Shea, John Gilmary, Author of "Discovery and Exploration of the Mississippi," reference to .....	203, 240, 250, 282, 282
Author of "History of the Catholic Church in U. S.", quoted .....	379
Sheffield, Delia B., "Memoirs of Fort Vancouver" reference to .....	354
Sheil, Msgr. B. J., and Cardinal Mundelein .....	6
Sheridan, Phil., General at Fort Vancouver .....	352
Siedenburg, Rev. Frederick, S. J., President of the Illinois Catholic Historical Society.....	206
Sioux Indians .....	101, 239, 255
Small, Governor of Illinois.....	67
Smith, Col. Joseph Lee, founder of Shantytown .....	140
Smith, Valentine, and Marquette Anniversary Celebration.....	204, 219
Sommerville, Robert caused Boulder Monument to be erected in honor of Father Marquette..	96, 205
Spalding, Most Rev. Archbishop, quoted .....	182
State Historical Society of Illinois .....	133
St. Augustine, Sisters of Charity of .....	356
St. Claire, Sisters of, in Shantytown .....	142
St. Cosme, Father of the Foreign Missions, reference to.....	303, 364
Steamship Berengaria and Cardinal Mundelein .....	6, 19, 38, 41
St. Francis Xavier Mission at De Pere, Wis.....	239
St. Gregory, Knights of.....	20
St. Ignatius, Founder of the Society of Jesus.....	199
St. Ignatius Church, Chicago, ob- servances in honor of Father Marquette .....	197, 202
St. Louis, Rt. Rev. Rosati, first Bishop of .....	162
St. Mary of the Lake University..	208
St. Mary of the Lake Seminary at Area, Ill.....	23, 50, 63, 80
St. Mary's Seminary, Baltimore	43, 310
St. Patrick's Cathedral, New York .....	41
Sweitzer, Robert M., K. S. G., sketch of .....	92
T	
Talon, intendant of New France..	229
Tamaroa, Illinois Indians.....	100, 255
Thayer, Rev. John, first pastor at Boston .....	166
"Thayer's Conversion" or "An Account of the Conversion of Rev. John Thayer" by Percival Merritt, reference to.....	380
Thompson, Joseph J., Editor of Illinois Catholic Historical Review, Speech of.....	203
Thwaites, Reuben Gold; Author of "Jesuit Relations," reference to .....	203, 240, 302
Trappists, home of.....	281
Trentanovi, Florentine sculptor of statue of Father Marquette..	224, 284
Tuscaroras Indians, Cherokees....	235
U	
University, Catholic, Washington, D. C. ....	43
Loyola, Chicago .....	53, 196, 218
De Paul, Chicago.....	53
St. Mary of the Lake.....	208
State of Illinois.....	342
Ursuline Order, foundress of.....	134
First General Assembly at Rome .....	135
Second General Assembly at Rome .....	136
Provinces of .....	138
Ursulines of Louisiana.....	378
Utica in La Salle County, site of Kaskaskia, Indian village,...	101, 217, 239, 366
V	
Vanutelli, Cardinal, and the Uni- fication of Ursulines.....	133
Vatican Basilica, ceremonies at Creation of Cardinals.....	8

Vauden Broch, Rev., Missionary in Shantytown .....	142	Waller, Elbert, quoted and refuted .....	338
Vincennes, Ind., captured by George R. Clark.....	114	Watrin, Rev. Philibert, Missionary in early Illinois.....	155, 179
Seat of Government in Indiana .....	124	"Waubun" early history of Chicago by Mrs. Kinzee, reference to .....	335
Rt. Rev. S. G. Brute, Bishop of Virginia, Brute, Rt. Rev. W. Gabriel, first Bishop of.....	162, 309	Washington, D. C., Catholic University at .....	43
Capitol at Williamsburg.....	114	Weas Indians .....	101, 255
Cession of State.....	108	Whitney, Daniel, opening first store in Shantytown.....	142
Constitution of .....	116	Wilkins, Colonel, in early Illinois. ....	113
Government of .....	119	Williamsburg, capitol of Virginia. ....	116
Legislature of .....	128	Wisconsin River and Father Marquette .....	200
Plymouth Colony .....	100	Wisconsin, acknowledgment to Father Marquette.....	284
Series of Illinois historical collection at .....	115	Wolf, Rt. Rev. Herman, Msgr., sketch of .....	91
W			
Wabash (Ohio) River.....	235	Z	
Wabash and Erie Canal under Construction .....	210	Zeuch, Dr. Lucius M., finding portage site mentioned by Father Marquette .....	205, 276
Wallace, W. S., and the Canadian Historical Bibliography .....	168		





Photo by *Laveecha*

HIS HOLINESS POPE PIUS XI

Who raised the two American Archbishops, George William Mundelein and Patrick Hayes to the Cardinalitial Dignity, on April 24, 1924.

Courtesy *State Council Knights of Columbus*.

# ILLINOIS CATHOLIC HISTORICAL REVIEW

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## CONTENTS

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### ELEVATION AND INVESTITURE OF CARDINAL MUNDELEIN,

COMPILED AND EDITED BY . . . . .	<i>Joseph J. Thompson</i>	3-94
OUR CARDINAL, <i>Editor New World</i> . . . . .		4
IN ROME, <i>Msgr. Bernard J. Sheil</i> . . . . .		9
THE GREAT CEREMONY, <i>Msgr. Bernard J. Sheil</i> . . . . .		10
ACCOUNT OF CEREMONY, <i>N. C. W. C. News Service</i> . . . . .		12
ADDRESS OF WELCOME, <i>Pope Pius XI</i> . . . . .		14
TAKING OVER TITULAR CHURCH, <i>Msgr. Bernard J. Sheil</i> . . . . .		16
ANNOUNCEMENT OF HOME-COMING, <i>Rt. Rev. Edward F. Hoban, D. D.</i> . . . . .		27
GENERAL ORDERS FOR PARADE, <i>Col. Marcus Kavanagh</i> . . . . .		28
ABOARD THE SPECIAL FOR CHICAGO, <i>Mary Glynn</i> . . . . .		42
THE CATHEDRAL PROGRAM, <i>Rev. Francis A. Ryan</i> . . . . .		49
CARDINAL'S FIRST ADDRESS IN CHICAGO, <i>Cardinal Mundelein</i> . . . . .		56
BISHOP MULDOON'S TRIBUTE, <i>Rt. Rev. P. J. Muldoon, D. D.</i> . . . . .		58
CIVIC RECEPTION AT AUDITORIUM, <i>Gertrude A. Kray</i> . . . . .		66
ADDRESS AT AUDITORIUM, <i>Cardinal Mundelein</i> . . . . .		70
TRIBUTE TO CARDINAL MUNDELEIN, <i>Rt. Rev. F. C. Kelley, D. D.</i> . . . . .		75
THE CARDINAL AT ST. JAMES CHAPEL, <i>H. Hillinbrand</i> . . . . .		79
THE CORNER STONE CEREMONY AT AREA, <i>Gertrude A. Kray</i> . . . . .		80
ADDRESS AT CORNER STONE CEREMONIES, <i>Cardinal Mundelein</i> . . . . .		82
APPEAL FOR THE POOR, <i>Cardinal Mundelein</i> . . . . .		86
HONORS FOR PRIESTS AND LAYMEN, <i>Chancellery</i> . . . . .		87
THE ONLY MONUMENT TO FATHER MARQUETTE IN ILLINOIS, <i>E. P. Brennan</i> . . . . .		95

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# Illinois Catholic Historical Review

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VOLUME VII

JULY, 1924

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## MOMENTOUS MOVEMENT IN THE AMERICAN CHURCH

### TWO NEW AMERICAN CARDINALS CREATED AND INVESTED

#### ARCHBISHOP OF CHICAGO HONORED

[The press of the country devoted much space to every detail relating to the elevation of the two American Archbishops to the Cardinalatial dignity and the account following is largely compiled from the news stories of the periodicals of even date. The *New World* of Chicago has been heavily drawn upon and the special writers for that ably edited weekly have been quoted at length. The entire story has been submitted to eye-witnesses of the many events and subjected to the closest scrutiny to insure accuracy as the important place the big events will take in history is fully realized. Foot notes have not been resorted to as the entire text is from contemporary accounts and sources.] (Ed.)

In recent years no event of greater historic interest, especially concerning religion and education, has occurred than the creation of two new cardinals in the United States. At a consistory held in Rome on March 24, 1924, Most Reverend Patrick J. Hayes, D. D., Archbishop of New York, and Most Reverend George William Mundelein, D. D., Archbishop of Chicago, were raised to the cardinalatial dignity in the Catholic Church.

#### I. CALLED TO ROME

Early in March there were recurring rumors of the purpose of the Pope to name new members of the College of Cardinals and the names of Archbishops Hayes and Mundelein were connected with

the reports, but it was some weeks before confirmation was forthcoming. When the official notification was finally given the prelates named advised their people and averred that the honors and dignity were the reward of the good works of the faithful in their flocks. The great tidings were first communicated by Archbishop Mundelein to his diocese by means of the following letter read in all the pulpits of the archdiocese on Sunday, March 10, 1924:

Archdiocese of Chicago.  
Chancery Office,  
740 Cass Street.

March 7, 1924.

Rev. and Dear Father:

It is with feelings of singular joy and gratitude that I announce to the clergy of this diocese the fact that I have been called to Rome by Our Holy Father to be raised to the Cardinalatial dignity in the coming Consistory on the 24th day of this month. I regret that it was not possible for me to gather the priests together before my departure to rejoice with them and to express in person to them my appreciation of the honor that has come to me through them and their people; but the time allowed me was too brief and moreover the message was held confidential.

I have welcomed this signal mark of the Sovereign Pontiff's favor, because it comes not because of any personal merit of mine but as a recognition of the devoted loyalty of the clergy and generous co-operation of the people of Chicago in every undertaking for the glory of God and in the cause of Christian charity and education. I am grateful and of that I shall be mindful at the moment of the Consistory when Pope Pius XI raises to the Cardinalatial dignity in my humble person the first representative of the Catholicity of the United States west of the Allegheny Mountains.

I trust that the priests of Chicago and their people may keep me in their prayers during these days, that I may prove worthy of the honor conferred and mindful of its responsibilities and even a help and consolation to the Successor of St. Peter.

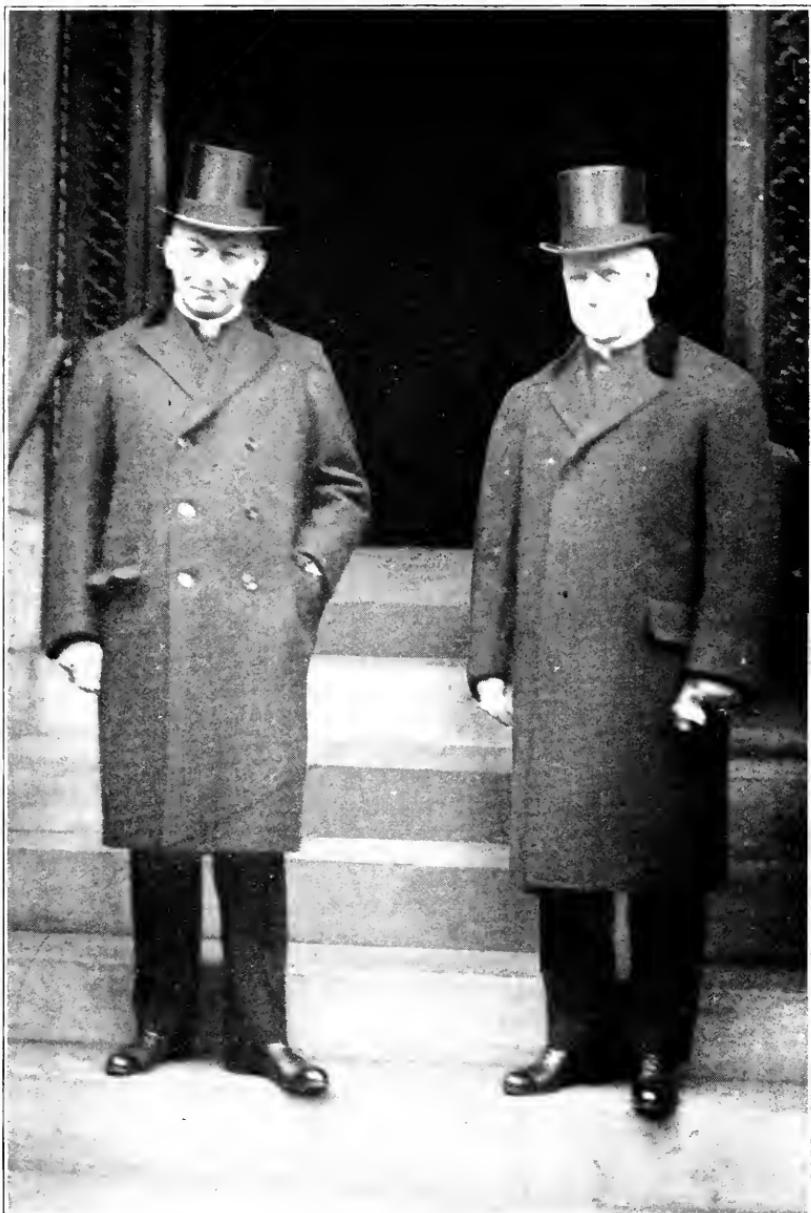
Sincerely yours in Christ,  
GEORGE W. MUNDELEIN,  
Archbishop of Chicago.

#### UNIVERSAL GRATIFICATION AT THE APPOINTMENT

The elevation of Chicago's Archbishop to this greatest dignity of the Church save alone the papacy gave universal satisfaction not alone to Catholics but citizens of all creeds and beliefs. The press teemed with gratulatory and laudatory references. In no medium was the case put in better words, however, than in the *New World* which in its issue of March 14, 1924 contained the following editorial:

#### OUR CARDINAL

Eight years ago last February, there came to the city of Chicago its third archbishop, the Most Reverend George William Mundelein. He was the suc-



*International Newsreel Photo.*

ARCHBISHOPS GEORGE WILLIAM MUNDELEIN, D.D., AND  
PATRICK JOSEPH HAYES

Photographed just as they left the residence of Archbishop Hayes to embark for Rome in obedience to the call of the Pope.



cessor of a line of distinguished prelates. He was placed by the Holy See in one of the most important posts in the Catholic Church. The honor carried with it high responsibilities. Chicago differed from other cities of the country, because of its mixed population. A score of nations and tongues made up its fold. Unlike most dioceses, because of its youth and its spectacular growth, it was the gateway through which passed floods of Catholic immigrants from all quarters of the earth. Whilst this testified to the universality of the Church, it increased for the bishop his problems. It demanded, therefore, for its proper handling a Catholic minded prelate; one whose sympathy and understanding were as broad as that Church over which he was to preside. The training and antecedents of Archbishop Mundelein were guarantees sufficient that the Holy See had weighed carefully his selection. An American for generations, broadly trained in the best ecclesiastical schools, already tried in an exacting post, everything augured the success of the new archbishop. That he has met his exacting responsibilities, that he has conscientiously solved the huge problems placed before him, are a record marked by material and spiritual achievements that have never been duplicated in this country. The unceasing activity of His Eminence has brought his archdiocese to the highest point of efficiency. Every reservoir of its resources has been set to work for the honor of God, and for the welfare of mankind. Even dividing the eight short years into four equal parts, any two of these show an accomplishment that might well be a life work. An engrossing imagination, linked with practical acumen, have studded the archdiocese with monuments that will persist as long as the Church remains. Crowded activities that have signalized each passing year have neither blunted his zeal nor stayed his hand. Nor were his activities based on any personal motives; they had in view always the glory and grandeur of the Church that he represented. His charity was as broad as the Faith he professed. The record of his charities for the whole world has made his name known in every country of stricken Europe. It may be noted also, that he not only ministered to the needy, but he also was the first to point out the way of remedy. To Cardinal Mundelein is due, in greatest measure, not only the actual aid, but often the pointing out the methods for insuring this end. In more than one instance he was a pioneer whose example was generously copied by his colleagues in the hierarchy. There is no need to stress the patriotic part he played in the land of his forefathers during its recent crisis. The American traditions that were sown in his blood surged forth in deeds that made his diocese an outstanding one in inspiring and stabilizing the flock committed to his care. Long after he has passed away the masterly speech that he delivered at the Red Cross meeting of Chicago will be a lasting testimony to undefiled love of country. To Chicago, as its foremost citizen, he has been lavishly generous. Not only has he contributed to its beauty by enduring monuments of art, but he has shouldered some of its pressing burdens in assuming responsibility for the care of its poor, its orphans and its widows. From the point of view of his accomplishments there is little to wonder at in the elevation of the Most Reverend George William Mundelein to the purple. The Church that he loves and serves has set its seal of approval on his life and on his deeds. It is the earnest prayer of a united Chicago, of his brethren within and without the Church, that he may long grace his new station. It is even more prayerfully desired that his length of life may be an opportunity for the completion of those desires that are closest to his heart.

### SAILS FOR ROME

The Archbishop left Chicago on Thursday, March 7, on his long journey, attended by the Right Reverend Edward F. Hoban, D. D., the Rev. D. J. Dunne, D. D., and the Rev. B. J. Sheil, chancellor.

In New York on Friday the party was met by the Right Reverend John J. Dunn, D. D., auxiliary bishop, and the Rev. Stephen Donahue, secretary to Archbishop Hayes, who had been honored by the Holy Father with a similar call. They were driven directly to the episcopal residence where a conference took place.

On Friday evening and Saturday hundreds of prominent clergymen and laymen called at the residence of Archbishop Hayes to extend congratulations and good wishes. The crowds grew as the time for sailing drew near. A squad of police was necessary to regulate traffic. Motorcyclists alone broke the way through the congested streets.

A hastily formed procession took part in the entourage. Church societies fell into line. Children waving flags and cheering offered their tribute to the two native New Yorkers thus signally honored. Students of the Cathedral College shared place with gray haired graduates of the Christian Brothers schools and of Manhattan College who knew them as "Pat" and "George" in the days of real sport.

Great crowds gathered so swiftly as to make regulation of traffic very difficult. Estimates place the number thronging the pier above 5,000. Intimate friends of both prelates sought opportunity to wish them bon voyage. The staterooms of the party on the steamship *Berengaria* were filled with gorgeous floral presentations, typical of esteem, respect, affection, from those who had known the cardinals-elect in varied capacity.

It was New York's day. Both prelates were born in that city, grew up there, received their early education together in the same schools. Their associates, friends and neighbors clamored on Saturday to do them honors on this occasion, the greatest honor that has come into the lives of men distinguished for special patriotic and ecclesiastical service.

### ON THE HIGH SEAS

Passage was taken on the steamship *Berengaria* and the company made every provision for the comfort and convenience of the distinguished passengers. In Archbishop Mundelein's suite were the Very Rev. B. J. Sheil, chancellor, and the Right Reverend Monsignor Quealey of Rockville Centre, L. I., a lifelong friend.

With Archbishop Hayes were the Right Reverend Monsignor George Waring, vicar-general of New York; the Rev. Stephen Donahue, secretary and a group of other priests.

Among those occupying honored place at the pier to bid bon voyage were the Archbishop's two sisters, Mrs. Theodore Eppig of Rockville Centre, Long Island, and Mrs. Arthur Hull of Forest Hills, L. I. With their children about them, these ladies received the many congratulations from the crowds, mingling smiles of appreciation with their tears as they watched the stately steamship move from the pier.

The six days on the water were restful but busy. Many hundreds of messages of felicitation and greetings were received by the prelates and much time was devoted to recognition and answers. The comparative quiet of the ocean journey gave an opportunity for pressing work which was availed of and welcomed. The distinguished travellers proved good sailors and made the journey without the slightest indisposition.

#### THE PARTY IN FRANCE

The Archbishops reached Cherbourg Friday evening. Although the voyage from America was rough, they were not sick. Due to heavy sea, it was impossible to celebrate Sunday Mass on shipboard, but Rosary service was held instead in the Palm Court of the *Berengaria*.

Owing to the hasty departure of the two cardinals-designate from New York, the French clergy were not notified of their coming in time to arrange a fitting reception; consequently there was no formal welcome at the landing. Though tired, the archbishops immediately took the train for Paris, preferring rather to rest after paying their respects to the Papal Delegate and to the Cardinal Archbishop of Paris.

In the French capital the prelates paid visits Saturday morning to the Papal Nuncio and in the afternoon to Cardinal Dubois, returning later to the residence of the Nuncio, where they had long and cordial conference with Archbishop Cerretti. Between their visits the archbishops enjoyed the first day of spring by walking along the banks of the Seine. Several members of the retinue of Archbishop Hayes went from Cherbourg to Lisieux to visit the shrine of the "Little Flower" there.

## II. IN THE HOLY CITY

The distinguished travelers reached Rome March 17th. A splendid welcome was accorded the Cardinals-elect when they arrived. They were met at the station by the Right Reverend Monsignor O'Hern, president of the American College, at the head of a representative delegation.

The new cardinals were driven at once to their headquarters, arranged for their stay here. Archbishop Hayes at the North American College, of which he is one of the directors. Archbishop Mundelein at the Palace Hotel.

The prelates spent the day in necessary preparations for the ceremony, scheduled for March 24. Included in the program was the manufacture of the garments worn by cardinals in which they were invested during the ceremonies of the consistory. This was a matter of arrangement with a Vatican official who directs all necessary preparations.

The first call of courtesy was made upon His Eminence Cardinal Gasparri, secretary of state to the vatican. Then followed a round of other calls upon various dignitaries and friends among the officials of the Vatican.

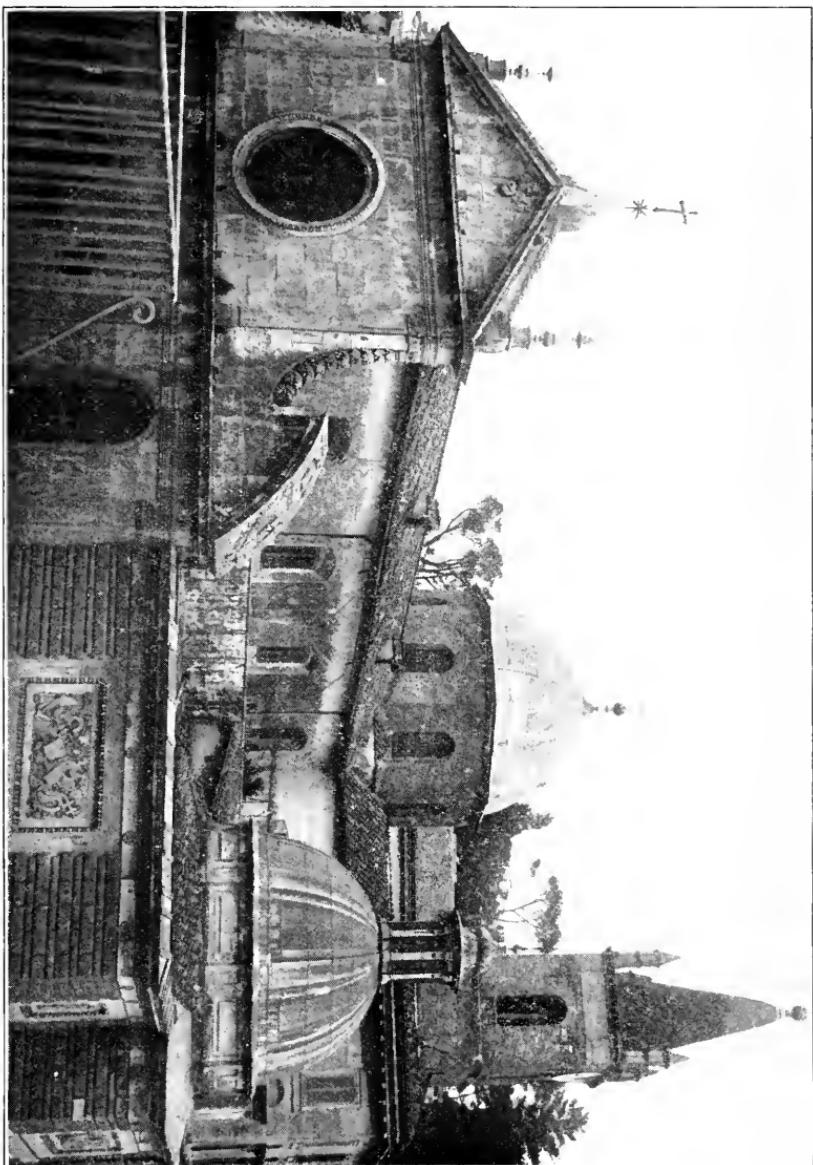
One of those to be visited was Cardinal Bonzano, formerly in charge of the Apostolic Delegation at Washington.

Because of the unprecedented number of requests for admission to the public consistory at which the two American prelates were to be elevated, it was decided to hold this ceremony in the Vatican Basilica. For centuries consistories have always been held in the Vatican palace. Announcement of the change caused great satisfaction, especially to the many American visitors to Europe who desired to attend.

### CARDINALS AT THE KNIGHTS OF COLUMBUS CEREMONIES

On April 9, 1924, the dedicatory ceremonies of St. Peter's oratio, the Knights of Columbus Welfare Foundation for youths, established at the request and instance of Popes Benedict XV. and Pius XI., took place and were attended by Cardinal Gaspari, representing the Holy Father and the principle Church dignitaries of Rome and also by Cardinals-designate, Mundelein and Hayes, both of whom participated conspicuously.

It has been since announced by Monsignor F. Borgongini, Duca, Secretary for Extraordinary Ecclesiastical affairs, that His Eminence Cardinal Mundelein donated an organ for the boy's chapel in the Oratory.



*International Newsreel Photo.*

CHURCH OF SANCTA MARIA DEL POPULO, ROME  
The titular church of Cardinal Mundelein.



A member of the Cardinal's party described some of the activities of the prelates in Rome while preparing for the great ceremonies and afterwards:

Strictly speaking, I am told, our archbishop was formally a cardinal on Monday when he received at his quarters at the College of the Propaganda, the emissaries dispatched officially from the Secret Consistory to notify him of his election.

This action followed the nomination of the American prelates by the Holy Father. The announcement came to Cardinal Mundelein in the form of a document from Cardinal Gasparri, secretary of state to His Holiness. In his case it was presented by Monsignor Selvaffiano, formerly second auditor of the Apostolic Delegation at Washington.

It was especially gratifying to Cardinal Mundelein that this message should be delivered to him by a friend of long standing, since their acquaintance dates back many years. One could only speculate about the feelings of His Eminence at this moment. His face was impassive during the reading of the document by the papal official. But it seemed that others present had difficulty like myself, in restraining themselves from display of emotions, quite excusable, I think, in such a crisis in the life of our cardinal and of the Church in Chicago.

There remained through the day only the visits of ceremony, the calls of congratulation from the many prelates, friends of His Eminence and from Americans who wished to pay their respects to him. In all of these affairs we were indebted to Chevalier Giulio Fumasoni-Biondi, brother of the American Apostolic Delegate, who acted in directive capacity for the many events.

Yesterday took place the reception of the new cardinals by the Holy Father, on which occasion the biretta was bestowed upon them and other necessary details of the traditional ceremonies were carried out.

During this assemblage the Pope delivered an alocution, copies of which were given to the cardinals present. In the publicity given to this papal address it is stated that the Holy Father took occasion to offer high tribute of praise to the loyalty of the Church in America, especially emphasizing the generosity of Americans in response to charitable appeals on so many different occasions.

I was present when Cardinal Mundelein accorded a press interview, discussing his earlier audience with Pope Pius XI, which is of interest in that it contradicted the rumor that His Holiness was in poor health.

"There is no truth in the statement that the Pope is ill or that his strength is failing," said the cardinal. "I talked to him after he had returned from a walk of an hour and a half, in the Vatican gardens, and he was alert, vigorous and showed much energy, speaking with a calm and marked precision and great kindness."

Continuing Cardinal Mundelein stated: "Twenty years ago when I was received by Pope Pius X, one of the greatest impressions made upon me in that audience was the extreme kindness of the Pope—an impression I did not expect to experience again. However, the supreme cordiality and graciousness, with which Pope Pius XI welcomed me, not only renewed but surpassed the former impression."

#### POPE'S INTEREST IN AMERICA

Cardinal Mundelein speaks eloquently of the keen interest manifested by the Pope in the Church in the United States. He told me of the special blessing

to be sent by the Pope to the people of Chicago on the day of the public consistory. "I requested on the day of the public consistory that His Holiness send a special blessing to Chicago for the clergy, for Catholics and for all the people," remarked Cardinal Mundelein. "To which the Pope replied: 'Yes, according to all your intentions,' expressing the same deep sympathy and benevolence for America that he has ever shown in his messages and official documents to her."

During the week the cardinal has lived quietly, giving attention only to the affairs which concern our archdiocese, which must be taken up with the various departments here. As reported last week his first messages were of special blessing for the people of Chicago and for his immediate relatives. Acknowledgement of the great shower of cablegrams and how adequately to perform this stupendous task is the especial worry just now.

Pleasing features this week have been visits to the American College and to the Propaganda. His Eminence addressed the student bodies of both colleges in response to enthusiastic greeting.

Yesterday it was our privilege to be received in audience by the Holy Father. We were introduced by His Eminence, Cardinal Mundelein to whom the Pope extended cordial greeting.

It was the usual simple ceremony familiar to all Catholics, but while one may thus dismiss that feature, words fail to describe the sensation on first reception. We were as the usual visitors, of course, anxious to have the Holy Father extend his blessing to us and to the friends at home. He was most gracious and pleasant and seemed to take a deep interest in all that concerned Chicago and its people. But of this more later.

### THE GREAT CEREMONY

Chancellor, Very Reverend B. J. Shiel, who was a witness of the great ceremony that made the two American prelates Cardinals wrote a very interesting account as follows:

"For the glory of Almighty God and the adornment of the Apostolic See, receive thou the red hat, the principal insignia of the dignity of Cardinal. It is a sign that even to the shedding of thine own blood for the exaltation of the Holy Faith, and the peace and quiet of the Christian world, and the increase and preservation of the Church, thou must show thyself without fear."

When the Holy Father pronounced these words to each of the American prelates, Archbishop Mundelein of Chicago and Archbishop Hayes of New York today, they were taking part in the last of the very imposing ceremonies which this week raised them to place among princes of the Church, the Sacred College of Cardinals.

This was the last feature of the ceremony at the Public Consistory, just concluded at St. Peter's Basilica, before one of the largest, most distinguished assemblages known to that historic edifice. At least it seemed that this must be the case to one witnessing the grandeur of the ceremony, as old as the Church itself, and in the historic, old edifice built upon sacred ground where martyrs and saints of old gathered in the early days of Christianity.

Preparations had been under way for days to accommodate the large crowds who implored permission to attend this public consistory. Stands were erected

to care for the visitors who might at least in overflow gathering witness the imposing procession of prelates who escorted the Holy Father to the Basilica for the concluding ceremony.

Those privileged to be close enough to follow in detail the dignified spectacle in the ancient St. Peter's, followed with keen interest the entrance of the procession, the filing to place of the cardinals representative of every nation, the arrival at his throne of the Holy Father and then, the preliminary ceremonies.

But at the crucial moment one felt surging within his breast an emotion that thrilled the heart. All other considerations were forgotten. Eagerly, one concentrated upon the sight before him.

Entering the holy place are the two cardinals-elect, each escorted by two older cardinals. Each makes profound obeisance before the Holy Father, seated on his throne, receiving in turn the ecclesiastical embrace. Each is then conducted about the benches where the other cardinals are seated, and similarly welcomed by them.

The senior cardinal deacons then took up position about the pontifical throne and the new cardinals advance. The Pope then addresses them as quoted in the opening paragraph, presenting the Red Hat.

When he has done this, the hood of his Cappa Magna is drawn over the head of the new cardinal by the master of ceremonies. The Pope then places on the brow of each the head dress of scarlet cloth, folded in scarlet silk, with scarlet tassels, fifteen in number, and cords.

### IMPRESSIONS OF ST. PETER'S

When I first saw St. Peter's, I suppose I was like all other visitors, suddenly struck dumb with astonishment. I went first to the vestibule with every intention of fulfilling the request of the editor of the *New World*, namely, to tell the readers of our archdiocesan paper something of my impressions.

But I was overcome. There are some places one cannot adequately describe. I think my amazement at the grandeur of it all is the best tribute that I can offer at this time. I am reminded of the description of one author whom I read en route from Chicago:

"It is unparalleled in beauty, in magnitude and magnificence, and is one of the noblest and most wonderful works of man."

But these sensations are not just those of a first visit. They swell anew with each repeated visit. And if anything, an understanding of the new grandeur comes with participation in such a ceremony as it was my privilege to witness.

One breathes a sigh as he realizes that the concluding part of this imposing yet simple ceremony is drawing to a close. Looking about, there are evidences of emotion on other faces round about. All seem to be as much affected as myself. And all show evident signs of it as they kneel for the final benediction of the Holy Father.

Of course, there is more. But again there is privacy. The whole Sacred College adjourns to the Sistine Chapel where the new cardinals prostrate themselves before the altar. There is a short service, and a sermon by the dean of cardinals.

Then there is another Secret Consistory in another room. It is here that the Pope addresses the new wearers of the purple. The traditional ceremony of the opening and closing of the mouth follows. The ring is placed on the

finger and the title of the church to which the new cardinal is assigned is announced.

That to which our cardinal holds title is the Church of Sancta Maria del Populo. The ceremony then closed. As I write there remains only congratulatory receptions for tomorrow, Friday, and on Saturday the formal taking over of the titular church.

(ROME, APRIL 2)

I have opportunity now to amplify my necessarily hurried account of last Thursday's consistorial event. Since then it has been my privilege to be presented to many of the cardinals then present. Among them were Cardinals Van nutelli, DeLai, Vico, Grantto, Pompilj, Cagliero, Cagiano, Gasparri, Van Rossum, Fruhwirth, Scapinelli, Gasquet, Giorgi, Laurenti, Lori, Ehrle, Sincero, Lucidi and Galli.

The Prince Assistant to the Pontifical Throne who participated in the ceremonies was Prince Colonna. When the new cardinals advanced to receive the red hat, Cardinal Mundelein was escorted by Cardinals Bisleti and Lega and Monsignor Bonzzi as master of ceremonies. Cardinal Hays was escorted by Cardinals Billot and Gasquet and Monsignor Grano as master of ceremonies. The Right Rev. Louis Walsh, Bishop of Portland, Me., and Bishop Cossio, formerly auditor of the Apostolic Delegation at Washington, were among the prelates in attendance. In the boxes reserved for distinguished visitors were Marshall Foch and the Princess Maria Immaculata of Bourbon. Several relatives of the Pope occupied the same tribune with the former general-in-chief of the allied armies.

#### NEWS SERVICE ACCOUNT OF THE CEREMONIES

The official (N. C. W. C. News Service) account of the big events in which the Pope took part was as follows:

"The ceremony known as the secret consistory, was a meeting of the Cardinals in Rome with the Pope at which the Holy Father, after delivering an allocution in which he voiced high praise for American charity, went through the traditional formality of asking the approval of the Cardinals for the nominations he announced. Only the Pope and the Cardinals were present. In his allocution the Sovereign Pontiff said:

#### NOMINATION OF THE CARDINALS BY THE POPE

"In the immense family which God has confided to Us, there are brothers more favored by Divine Providence, who through the Father of all, come to the assistance of their less fortunate brothers in their trials and disasters.

"Our heart is touched and at the same time exalted toward God, thinking of and beholding their magnificent acts of filial piety and fraternal charity. We find pleasure in expressing to them from this exalted place, in this distinguished assembly, a fervent declaration of Our gratitude, that of a Father who feels himself much indebted on behalf of his suffering children.

"As soon as We had lifted our voice to ask for help for the starving children of Russia, the episcopacy, the clergy and people of

the United States responded with promptness, enthusiasm and generosity which placed them and ever since has maintained them, in the front rank of this new crusade of charity.

“We felt however, that something would be wanting in this expression of gratitude if special mention were not made of the position and part which the United States of America took and maintained in this concourse of charity.

“This beneficence shown everywhere by all continued on for a long time; we can say that it even still continues, though gradually reduced in proportion as the days advanced in which the need diminished.

“Later We intimated that fresh miseries and necessities had arisen in various parts of the world. It was only an intimation, as, indeed, discretion counseled, but it was sufficient to enkindle again, everywhere, fresh ardor to bestow money and material according to the varying possibilities.

“The slight intimation was sufficient to move the hierarchy, clergy and people not only to maintain their primacy but to push forward and upward, so they are seen to excell even the grand and wonderful deeds of charity they had previously performed.

“It being an impossibility to express in words all that Our heart feels at this historical and epic wave of charity, We decided to express Ourselves with a gesture which, touching as it does the very summit of the sacred hierarchy, shall be visible to all, and in its mute eloquence shall convey Our thought, first of all to that great and most noble people and country which in such a glorious task has been able to attain such an enviable primacy.

“We have thought of raising to the honor of the sacred purple, and of your Sacred College two prelates, who, for their personal qualities, for their zeal, for the importance of their sees and for the merits of their pastoral ministry are honored in the sacred hierarchy in the United States.

“If this action is extraordinary, the reasons which inspire it are without parallel, and no less extraordinary.”

After he had continued his allocution, discussing other subjects of world interest the Pope proposed the names of Archbishops Mundelein and Hayes for the elevation to the College of Cardinals. Having received the approbation of the Cardinals, expressed in such ease by rising and bowing while removing the skull cap the Pope pronounced the words which formally created two new princes of the Church.

“THEREFORE, BY THE AUTHORITY OF GOD, THE FATHER ALMIGHTY, OF THE HOLY APOSTLES, PETER AND PAUL, AND BY OUR OWN AUTHORITY, WE NOMINATE THE MOST REVEREND GEORGE MUNDELEIN ARCHBISHOP OF CHICAGO, AND THE MOST REVEREND PATRICK HAYES, ARCHBISHOP OF NEW YORK, CARDINALS OF THE HOLY ROMAN CHURCH.”

When the Pope had concluded, the Cardinal Camerlengo rang a small golden bell—the signal for the Papal emissaries who awaited

outside the closed doors of the Hall of the Consistory to start upon their mission of informing the Cardinals-designate of their nominations. The emissaries carried the "Biglietti", the formal notifications in Latin. From the moment a Cardinal-designate receives his "biglietto" he is actually a Cardinal and his nomination cannot be withdrawn.

Cardinal Mundelein awaited the messengers from the Pope in the College of the Propaganda and Cardinal Hayes at the American College. Both were surrounded by a number of intimate friends and prominent officials and diplomats. Inasmuch as Cardinal Mundelein's consecration to the episcopacy antedates that of Cardinal Hayes, the former received his notification first. In a brief speech after he had received his "biglietto" Cardinal Mundelein said:

"No one recognizes better than myself that it is for no personal merit of mine that this honor has come to me. It has come by the great fatherly kindness of the Sovereign Pontiff, who desires in my humble person to reward his good children of Chicago, and likewise in a particular manner to recognize the sterling Catholicity of that vast territory lying west of the Alleghanies.

"But, for that very reason, with the grace of God, this new dignity will be an additional incentive for me to labor for the spread of God's kingdom in Chicago and the West, to train and equip a large body of splendid ministers of the Gospel that our priests and people may always be an adornment in the Church and a credit to America and a source of strength and consolation to the Holy See."

Cardinal Hayes also responded happily.

The second of the major ceremonial steps in the elevation of the two prelates to the College of Cardinals took place on March 26. In the basilica of St. Peter's the two prelates received the violet silken capes called "mozettas" and the scarlet birettas from the hands of the Pope himself. Following the investiture, the Pope delivered an address which lasted twenty-five minutes in the course of which he said in part:

#### POPE'S ADDRESS OF WELCOME

"Our most happy and affectionate welcome to you, most beloved sons, who come from the great land of America. Twice welcome, because as citizens and shepherds of that great country you came to this, Our Rome, which is also yours because you are our sons, to return priests of the Holy Roman Church.

"This great love of your youth, this great light that preceded and has presided over your ecclesiastical development renders more splendid in force and splendor of radiation these words: "Priests of the Holy Roman Church."

“Welcome to you, who have come to let Us hear beautiful things, high consoling things, such as you have just spoken! Truly We have heard of the great faith of your people, of the magnificent development of their Christian life, of their flaming devotion to the Holy Faith and the Holy See, to the Vicar of Jesus Christ and to the Eucharistic Jesus Himself.

“All this fills Us with purest joy and gives Us the golden key to the magnificent mystery of the miracle of charity which your country has shown Us. All this convinces Us that We have been well inspired in seeking and finding a means to demonstrate to your great people all Our gratitude, all Our paternal pleasure in honoring that people in your persons with the sacred Roman purple.

“You are not only representatives of that people, luminous representatives of that episcopate and clergy, who, in preparing that miracle of charity as in the development of a magnificent Christian life, allowed it to be said of them: “As are the priests so are the people.”

Speaking of the need for great ability in the fields in which the two Cardinals had labored in America the Pope said:

“The drama of charity and sorrow is unending; it lasts as long as the world. Just so unending is the drama of Divine pity. This drama seldom has such a large and potent life as in your country. Life in the United States a century ago could be summed up in the small space of a few numbers. What has it now become in so short a time? Speaking only of what We have seen America’s intervention decided the fate of Europe and the world. Today its charity saves from hunger and death millions of individuals.

In concluding the Pope said:

“The Roman purple, mantle of honor and glory, eloquent symbol of souls like yours, ready for all generosity, even for martyrdom, typifies the rosy dawn, and is the certain presage of days even more beautiful with glory, richer with peace and more fruitful of good.”

This address followed a speech by Cardinal Mundelein as the senior prelate on behalf of himself and Cardinal Hayes. Cardinal Mundelein interpreted the Pontiff’s motive in creating two new American Cardinals by saying:

“In our humble persons you wished to give unmistakable proof of Your fatherly consideration and benevolence, not only to the faithful of our prosperous dioceses, but to all Catholics in the United States, who, in their faith and devotion to the chair of St. Peter and their loyalty to the person of the Holy Father count this as their greatest glory.”

The ceremony was concluded by the Pope imparting the Apostolic Benediction.

## THE CARDINAL'S FIRST GREETINGS

Roma, March 25, 1924.

To Rt. Rev. E. F. Hoban,  
Chicago.

First blessing today for administrator, clergy and people of Chicago.

GEORGE,  
CARDINAL MUNDELEIN.

## TAKING OVER TITULAR CHURCH

We again quote Father Sheil with reference to the ceremony of taking possession of the church of Sancta Maria del Populo by Cardinal Mundelein:

Imagine the thrill that would come from realization that one was walking on the spot where centuries ago was scattered the ashes of the unspeakable Emperor Nero. That was my experience. The church of Sancta Maria del Populo, to which His Eminence, Cardinal Mundelein was given possession today, is built upon that spot. It was erected in 1099, that is, the first building. The present edifice dates from 1477.

But thrills and horrors, visions of early martyrs to the Faith and of their malignant persecutors, I must admit were not in my mind as I stood in the Plaza del Populo for my first glimpse at this fine old church, built by contributions of people centuries ago, hence its name. Rather was it a sensation of unusual ceremony, an impression of strangeness.

I had thought this occasion to be a gala one, with great rejoicing and much demonstration of pleasure. I had imagined a procession, with guards and attendants in medieval garb. But it was not so. We drove quietly in somber, closed carriages from the College of the Propaganda Fidei. There were present only a few intimate friends accompanying His Eminence.

There was intense quiet as the cardinal stepped from his carriage wearing his long black cloak and the Roman hat used on the street by all ecclesiastics. Crowds were gathered about the entrance but they were quietly observant, almost reverential in attitude, as though taking part in practices made sacred by long years of custom. Through the long lane of people we ascended the steps of the church where were gathered the clergy of the church in welcome.

To an attendant the cardinal gave his hat and cloak, standing forth in his trailing cassock of flowing silk, scarlet in hue. The organ breaks out into sound. The clergy forms into procession, with a cleric bearing the Cross in the lead, followed by acolytes.

Taking Holy water the cardinal makes the Sign of the Cross, blessing himself and others, then blessing the incense. The ceremony then begins, following a form prescribed for the act of possession of a titular church which dates from 1650, the time of Pope Innocent X.

With all the artistic splendor of accomplished Roman singers the choir intones "Ecce Sacerdos," as the procession wends its way through the nave of the beautiful edifice, adorned as for a feast, towards the sanctuary and the



INTERIOR CHURCH OF SANTA MARIA DEL POPOLO  
Titular church of Cardinal Mundelein in Rome.

*P. de A. Photo.*



throne arranged with its scarlet decorations. To the throngs on either side the cardinal gives his blessing as he moves up the aisle.

His first act, however, is a visit to the Most Blessed Sacrament in Repository at a side altar. Only after a period of silent adoration in which all unite does he return to his place in the sanctuary for recitation of the prescribed prayers.

As His Eminence seats himself on the throne, the Notarius stands out and reads in Latin the official document of Apostolic appointment to the church. The clergy then approach, making their submission to their pastor, in order of precedence. Then follows the address of the cardinal, which as those who know him recall, was typically well thought out in plan and eloquently delivered, with the familiarity in a foreign tongue to be expected of his scholarly attainments. His words made a profound impression upon his hearers.

The *Te Deum* then was sung and the magnificent tones rang throughout the building, recalling thought of the many previous occasions when this imposing ceremony had taken place.

Following this praise of God came invocation of the Saints especially honored here in prayer by the cardinal at the altar. These, I understand, besides the patron of the church, include Saints Faustina and Priscus, martyrs of the early ages, whose bodies rest under the high altar. Above the altar one sees a picture of Our Lady, brought here, I am told, from a chapel in St. John Lateran church in 1240 by Pope Gregory IX, and honored by the people as miraculous. To invocation of our Lady's help before this picture is attributed cessation of a plague in 1578.

Immediately after prayers of invocation to the saints, His Eminence gave his blessing to all assembled, standing before the high altar.

In the spacious sacristy, later, where all the clergy assemble there is laid out on a table the official documents of possession of the church which are in readiness for the cardinal's signature. This is affixed and the prelates present sign as witnesses. The simple ceremony was then closed.

The cardinal, following traditional custom, will present the church with a portrait, painted in oils, which will be hung with that of the reigning Pope in the nave. Also he will present an escutcheon of his heraldic coat of arms, emblazoned in color and surmounted by the red hat and tassels, which is placed over the main entrance of the building and which, side by side with the Papal arms, is the outward sign of a titular church.

As cardinal priest, the archbishop of Chicago will hereafter act as pastor of this church of *Sancta Maria del Populo*. This does not call for his residence in Rome, of course. The only formality is that he will have to select a vicar to take his place at his titular church, no doubt someone already in residence in that capacity. But here will be his official headquarters on subsequent visits to Rome.

At the cardinal's official visit to his titular church, *Sancta Maria del Populo*, on Monday, there was a demonstration which seemed to indicate that already he has gained much favor with the people of Rome. Of course they regard this church as particularly their own, built as it was by their forefathers in response to popular appeal. So their affection for all that is connected with it is true and lasting.

Great crowds rushed to the cardinal's titular church on Monday to do him honor. Besides many other cardinals, Vatican officials, members of the Roman aristocracy, all resplendent in picturesque costumes, there were thousands of

people thronging the great church. Among them were students of the Ameriean College, representatives of religious orders and American visitors, but by far was the throng representative of the average Roman citizen and his family.

The student choir of the Propaganda College sang "Ecce Sacerdos." The cardinal wore his trailing scarlet robe with an ermine cape and was seated on the throne in the sanctuary.

Monsignor Carinei read the documents to which the cardinal responded in happy manner, displaying intimate knowledge of Italian. His address was eulogistic of the Holy Father and of his splendid efforts for humanity.

"To be associated with the pontiff, even a little way," he continued, "to form part of his great senate and be named one of his advisers is a great honor and glory. My joy and satisfaction is shared by millions of people in the great western metropolis intrusted to my care and guidanee."

His remarks were received with gladness by the congregation, who were frank in their approval, in characteristic comment on the Piazza del Popolo after the ceremony.

In a prominent place within the church is already hung the cardinal's coat of arms, consisting of his motto, "Dominus Adjutor Meus," on a shield surmounted by the Red Hat, with its flowing tassels. Later there will be placed here a portrait of the cardinal. Both are customary features of the ceremony.

Father Sheil tells of some interesting events occurring after the great ceremonies:

We have left Rome and are now resting at—well, it does not matter. But the rest is welcome. Let me emphasize that fact.

They were strenuous days that preceeded our departure from Rome on Friday. There was so much to do in last minute arrangements. So many sought to do honor to the cardinal. Events galore were planned as tribute to him.

But the most outstanding testimonial of regard came at the railroad station. Romans are accustomed to the coming and going of church dignitaries. It was therefore a general surprise to see the crowds of people, including Vatican officials, ecclesiastics, nobles of the city, members of the faculties of the various colleges and students who attended in such large numbers.

There was no doubt of the sincerity of their feelings. The air was filled with shouts of tribute. "Arrividerei" in enthusiastic chorus indicated a popular desire to have Cardinal Mundelein visit again in Rome, and soon. There was frequent repetition of "viva" and "adio," offering further proof of the popular affection developed for the pastor of the People's church, Santa Maria del Popolo.

Only when able to relax on the train is one able to grasp an idea of the wonderful experience of the past few weeks. Outstanding among the celebrations of which I have not yet spoken was one event produced at the Ameriean College in honor of Cardinal Mundelein and Cardinal Hayes. The program I have already forwarded.

#### AT AMERICAN COLLEGE

(*Editor's Note*—We herewith reproduce that program through courtesy of the chancery office.)



*International Newsreel Photo.*

CARDINAL DECORATED WITH THE CROSS OF MALTA  
Given the title of "Great Baly of the Knights of Malta," the highest honor of the Order.



## TRATTENIMENTO MUSICALE

Offerto Dagli Alumni  
delCollegio Americano del Nord in Onore delle  
Loro Eminenze Reverendissime  
CARDINALE MUNDELEIN

e

## CARDINALE HAYES

in Occasione della Loro Elevazione  
Alla S. Porpora

—o—

Collegio Americano del Nord. Roma,  
30 Marzo 1924

—o—

## PROGRAMMA

## I. Parte

1. Beethoven, "Prima Simphonia (op. 21).....	in Do magg
Adagio molto—Allegro con brio.....	Lawrence Daly, Edwin Hoover
Address.....	Rev. Thomas O'Rourke
2. Tu es Petrus.....	D. Licinio Refice
3. Zeffiro torna, Madrigale.....	Luca Marenzio
4. Ave Maria.....	D. Licinio Refice
5. I Fiorellini .....	Mendelsshon

## II. Parte

1. Oremus Pro Pontifice.....	D. Licinio Refice
2. Noel .....	Adam
(Solista. Mr. Francis Johns)	
3. Amavit Eum Dominus.....	Dr. Licinio Refice
(Solisti Messrs, Johns, Hoover, Hickey, McHugh)	
4. Sailor's Song .....	Mosenthal

—o—

Maestro Direttore: D. Licinio Refice

## AT THE PROPAGANDA

A later program was presented on April 23, by the students of The Propaganda for His Eminence, Cardinal Mundelein, an alumnus of that college. It was in the nature of a musicale somewhat like a closing exercise event.

Eight students from different nations delivered addresses, each in his own tongue. In addition to this an American, John McCarthy, of Buffalo, delivered an address of welcome in Italian.

The other speeches were delivered in the form of essays by Chinese, Japanese, Irish, Hindu, Arabic, Indo-Chinese and German students. The students presented the cardinal with decorated copies of all the addresses bound in an album.

It was a wonderful tribute to the widespread influence of the Church. From all parts of the world these boys come. In a few years they will go forth preaching the Gospel to every nation. Thoughts go back to the days of the Apostles when they, too, were gathered together, with their gift of speech, going later to all parts of the world in obedience to the Divine Command to preach to every creature.

I think no more splendid example of the universality of the Church can be found anywhere than in this assembly at Rome. It was an experience that was especially pleasing to His Eminence.

This may be the last opportunity of reporting the facts of the cardinal's trip to Rome. We are due to sail on the *Berengaria* on May 3, almost as your readers will peruse these lines. Then New York, and on to Chicago.

### III. BACK TO LOVED AMERICA

On the return journey only Monsignor Sheil accompanied the Cardinal, Cardinal Hayes and all the others having gone their separate ways. Most of the Cardinal's time on board ship was spent in his suite wrestling with an accumulation of work that required his personal attention. The return journey was, like that which brought him to Rome, without personal discomfort. Toward the end of it, however, the weather became less agreeable and an incident occurred that called out the sympathy of the distinguished traveler and delayed his arrival in New York by several hours. A press account reads:

"All day the *Berengaria* had plowed through wind and rain and smoking seas, the horizon dimmed by fog, while in New York two hundred Chicago priests and laymen waited impatiently for the word of his coming. It was by a brief wireless message that the waiting delegation learned that part of the delay had been caused by a tragedy of the sea in which the Cardinal's ship took the part of the Good Samaritan. An explosion in the engine room of the Baltimore Steamship Company's freighter, *Major Wheeler*, injured the chief engineer, Leon Anderson. And a Cardinal, a boat load of anxious passengers and the welcoming committee put their impatience aside while the *Berengaria* turned twenty miles out of its course to take on board the injured man, that he might have efficient surgical aid."

The officers of the ship and passengers speak feelingly of the tender sympathy and even affection displayed by the Cardinal for the poor mutilated victim of the explosion.

### THE PROGRAM IN NEW YORK

The N. C. W. C. news service on April 8 outlined the program to be carried out on the arrival of the new cardinals as follows:

New York is preparing to give its new Prince of the Church a most hearty welcome. The arrangements for the reception of His Eminence, Cardinal Hayes, have been placed in the hands of a committee of clergy and laymen of which the Right Rev. John J. Dunn, V.G., administrator of the Archdiocese, is honorary chairman. The active chairman is James Butler, K.S.G. The committee is composed of Knights of St. Gregory, the trustees of the Cathedral,





*Underwood & Underwood.*

CARDINAL MUNDELEIN, RODMAN WANNAMAKER, NEW YORK, AND  
DENNIS F. KELLY, CHICAGO

Advance Guard of the Reception Committee on board New York City Official  
Reception Boat.

the trustees of the Catholic Orphan Asylum and representatives of the various lay and religious organizations of the Archdiocese.

Cardinal Hayes is expected to sail from Cherbourg on the American steamer *Leviathan* which is due in New York on April 27. The committee will charter a boat and will go down the Bay to take the Cardinal off the *Leviathan* at quarantine. On the boat with the committee will be all the Suffragan Bishops of the Province, and a representative body of the clergy, including the provincials of all the religious orders and communities in New York.

The Cardinal will leave the boat with the committee at the Battery and will be escorted up Broadway and Fifth avenue to the Cathedral by a guard of motorcycle police and the clergy and laity of the committee in automobiles.

At least five thousand children will greet His Eminence when he reaches the Cathedral, where he will be enthroned in the sanctuary over which hang the red hats of his two predecessors who were equally honored by Rome.

On Wednesday, April 30, there will be a solemn function at the Cathedral, beginning at 10 a. m. The Right Rev. Daniel J. Curley, Bishop of Syracuse, will pontificate at a Solemn Mass of Thanksgiving in the presence of His Eminence. Invitations have been sent to all the prelates of the country, and it is expected that there will be a very large representation of the hierarchy present on this occasion. At this Solemn Pontifical Mass an address will be read on behalf of the clergy by the Very Rev. Joseph F. Delany, D. D., and on behalf of the laity by the Hon. Victor J. Fowling.

On Friday morning, May 2, the children will attend a Solemn Pontifical Mass to be celebrated by the Rt. Rev. Auxiliary Bishop John J. Dunn, V. G., in the presence of the new Cardinal. At this Mass there will be present representatives of every parochial school and Catholic high school in the city. The only address at this Mass will be made by His Eminence.

The third Solemn Pontifical Mass of Thanksgiving will be offered on Saturday morning, May 3, which will be for the Religious of the Archdiocese. Brothers and Nuns from all the schools and institutions of the archdiocese will be invited to attend this Mass, which will be celebrated by the Rt. Rev. John J. Collins, S. J., former Vicar Apostolic of Jamaica, with His Eminence presiding on the throne.

Arrangements are being made for two large dinners in the Cardinal's honor, one of which is by the Catholic Club of New York, to take place Wednesday evening, April 30, at the Waldorf-Astoria Hotel, and the other under the auspices of the Knights of Columbus, on Monday evening, May 5, at the Astor Hotel.

#### IN THE MEANTIME

We crave permission to shift the scene for a brief space in order to detail the efforts of the home folks for a fitting reception.

Wishing to show the appreciation so earnestly felt the clergy of the archdiocese despatched the following cablegrams:

#### CHICAGO CLERGY TRIBUTE BY CABLE

Chicago, Ill., April 1, 1924.

To His Holiness Pius Eleventh,

Vatican, Rome, Italy.

The Chicago Clergy in meeting assembled express their gratitude to Your

Holiness for the honor conferred on our Archbishop and our Archdiocese. With filial devotion.

THE CLERGY OF THE ARCHDIOCESE.

Chicago, Ill., April 1, 1924.

Cardinal Mundelein,

Palace, Rome, Italy.

Your Clergy of Chicago this day in meeting assembled at Quigley Seminary extend their hearty congratulations and best wishes on your elevation and pledge their loyalty and support.

THE CLERGY OF CHICAGO.

To the latter message Cardinal Mundelein responded as follows:

Roma, April 4, 1924,

E. F. Hoban, Chicago.

Sincere appreciation to administrator and clergy of Chicago for their message of congratulations and good wishes and grateful for their promise of support which is but another evidence of their consistent loyalty to their Church, their diocese, and their Archbishop.

GEORGE, CARDINAL MUNDELEIN.

HOLD MEETING TO PREPARE FOR HOME COMING

More than three hundred pastors of the entire Archdiocese of Chicago responded to the invitation of Rt. Rev. Bishop Hoban, Vicar General, to be present at a meeting Tuesday, April 1, at Quigley Preparatory Seminary. His Lordship convened the gathering to formulate plans for making the return of His Eminence, Cardinal George Mundelein, an event that shall long be remembered as one of the greatest affairs in the history of the Archdiocese. The enthusiasm of the priests and the interest of the people had been notable since the day news came from the Holy Father of the honor bestowed on our diocese; it remained only for this meeting to give definite directions in the best way of expressing the gratitude and loyalty of all the people.

Rt. Reverend Bishop Hoban, V. G., in a very careful plan outlined in detail the manner of receiving His Eminence. On Friday, May 9, the steamer *Berengaria* will arrive with Cardinal Mundelein and the party from Rome. He will be welcomed there by a committee of both lay-people and clerics from Chicago. Monsignor E. A. Kelly, LL. D., pastor of St. Anne's church is chairman of the committee and under his special direction the large delegation will come from New York.

The special train over the Baltimore and Ohio Railroad, arriving at 2 o'clock, Sunday, May 11 will be met by a committee headed by Monsignor Thomas Bona, pastor of the church of St. Mary's of

Perpetual Help. The priests at the meeting agreed unanimously and enthusiastically that the entire city should have a part in a gigantic welcome for His Eminence.

A monster demonstration participated in by every Catholic society and civic organization should mark the line of march from the Grand Central depot to the Holy Name Cathedral. It is expected that thousands of people will greet His Eminence in a manner that will forever assure him of the love and esteem of his people.

His Eminence Cardinal George Mundelein will be greeted at the Cathedral by thousands of the little children from his parochial schools. On entering the edifice the Quigley Seminary students will intone the Te Deum and Reverend D. J. Dunne, D. D., will be master of ceremonies at Solemn Benediction. The Apostolic Blessing will then be imparted to all the faithful by the new Cardinal and he will also address all the children of his flock.

On Monday evening, May 12 all Chicago will again pay honor to His Eminence Cardinal Mundelein at the Auditorium Theatre. All the prominent citizens, all city officials, delegates from every part of the Archdiocese will be present. Mr. D. F. Kelly, K. S. G., President of the Board of the Associated Catholic Charities, will be chairman of the evening.

On Tuesday morning, May 13, His Eminence will pontificate at Solemn Mass in the Holy Name Cathedral in the presence of a vast gathering of the clergy and people of Chicago archdiocese. Many Archbishops and Bishops from throughout the country will attend these services. Immediately following the Pontifical Mass a dinner at the Drake Hotel will be attended by every priest of the archdiocese. Reverend John F. Ryan, Diocesan Consultor and Pastor of St. Bernard's church is Chairman of the Committee for this affair.

On Saturday morning following His Eminence will be present at the Holy Name Cathedral for a Pontifical Mass by Rt. Reverend E. F. Hoban, Auxiliary Bishop of Chicago. This service will be attended by all the Sisters from every Religious Community in the archdiocese.

The crowning glory that will bring supreme happiness to the Cardinal will be the laying of the cornerstone of the Church at the St. Mary of the Lake Seminary, Area, Illinois, Sunday, May 25. A committee under the direction of Rt. Rev. Monsignor P. J. McDonnell, Rector of St. Mel's church, will begin at once to arrange for this wonderful ceremony. The entire Catholic population of the counties in the archdiocese, from Cook, Lake, Dupage, Kankakee, Will and Grundy, will assemble at St. Mary of the Lake Seminary

on this historic day. It will be a splendid opportunity for every Catholic to view the finest buildings and equipment that can be found anywhere in the world for the training of ecclesiastical students for the priesthood. Nothing will be left undone to make this occasion truly auspicious.

Another feature that will mark the home coming of Cardinal Mundelein to His See in Chicago will be the presentation of a substantial offering from the laity for the beautiful Seminary at Area, Illinois. At the meeting of the priests it was agreed that some such feature should make memorable the return of the Cardinal. Since it was intended that the various parishes of the diocese should contribute a second quota to the Seminary at Area, Illinois, during the course of next year, it was suggested and decided upon that the quota be advanced to the present time before the arrival of the party from Rome. The expenses of building at the present time will be paid by the sum realized in this way. This plan was very acceptable to the pastors of the diocese because they are confident it will meet with the hearty approval of their people, who are anxious and willing to serve on this occasion.

It was known to all that His Eminence graciously received his high honors from the Holy Father because of the people of Chicago: nothing then could please the Cardinal more than a spontaneous and generous response from all his spiritual children as their approval of the religious work nearest to his heart. It has been his noble ambition to equip a diocesan Seminary, so needful in such a great archdiocese, that no other in the whole world would surpass it. When the people of the diocese give their stamp of approval by their offering at this time to this gigantic and all-important undertaking it will free His Eminence from all worry and concern for the financial obligations of this great institution.

Cardinal Mundelein has worked untiringly and unselfishly during the past eight years to upbuild all Catholic institutions and now the seminary is the greatest work of all. When the pastors of the parishes advance their respective quotas at this time the sacrifice will not be too much because for the next year or two they can leisurely liquidate their indebtedness. The good will of the people has always made enterprises of this nature very successful in the past: the present occasion, being the greatest in the history of the Church in this diocese, will find all rallying to make this the greatest success ever. Knowing the enthusiasm of the people and the zeal of the clergy this plan will meet with spontaneous co-operation from every parish.





*Underwood & Underwood.*

THE CARDINAL SURROUNDED BY THE CHICAGO RECEPTION  
COMMITTEE IN NEW YORK

In the foreground left to right, Dennis F. Kelly, Cardinal Mundelein, Right Reverend Edward F. Hoban, D.D.; in background, Eugene Moran, New York, Edward Kirchberg, Harry P. Kenney, taken at Vanderbilt Hotel, New York, just before the party left for Chicago.

Truly it will be a wonderful tribute from the Catholics of Chicago, a lasting memorial to their interest in the religious and spiritual advancement of the diocese.

Following the meeting committees were appointed and arrangements carried on.

The various committees that were appointed by the Rt. Reverend E. F. Hoban, to assist in the welcome of His Eminence held several meetings during the week. Elaborate plans were decided upon and the details of same made known in the papers. Mr. D. F. Kelly, Chairman of the Laymen Committee, had the pledge of assistance of all the prominent men of the city. The members of the Committees are as follows:

Honorary Chairman of all Committees, Rt. Rev. E. F. Hoban, D. D.

#### TRANSPORTATION COMMITTEE

Rt. Rev. E. A. Kelly, LL.D., Chairman, Rev. M. F. Cuifoletti, C. S. C. B., Rev. E. L. Dondanville, Rev. Hilary Doswald, O. C. C., Rt. Rev. W. M. Foley, Rev. P. T. Gelinas, Rev. A. L. Girard, Very Rev. F. C. Gordon, C. R., Rev. S. Kowalezyk, Rev. John Linden, Rev. F. M. O'Brien, Rev. T. E. O'Shea, Rev. Edw. Rice, Rt. Rev. F. A. Rempe, Rev. J. C. Quille.

#### PARADE COMMITTEE

Rt. Rev. Thos. Bona, Chairman, Rt. Rev. F. C. Bobal, Rev. S. V. Bona, Rev. D. Byrnes, Rev. A. Casey, O. P., Rev. Jos. Casey, Rev. W. Cahill, Rev. M. Cavallo, Rev. John Dettmer, Rev. W. Griffin, Rev. F. J. Jedlicka, Rev. J. Green, O. S. A., Rev. M. E. Kiley, D. D., Rev. D. P. O'Brien, Rev. J. L. O'Donnell, Rev. Jos. Rondzik, Rev. P. J. Scanlan, Rev. T. S. Ligman, C. R., Rev. C. Sztuczko, C. S. C., Rev. W. Vukonic, O. F. M., Rev. K. Zakrazsek, O. F. M., Rev. M. Kraszas.

#### BANQUET COMMITTEE

Rev. John F. Ryan, Chairman, Rt. Rev. P. W. Dunne, Rev. M. S. Gilmartin, Rt. Rev. F. C. Kelley, LL. D., Rev. J. P. Schiffer, Rev. J. M. Scanlan, LL. D., Rev. John Zwierzchowski.

#### AREA COMMITTEE

Rt. Rev. P. J. McDonnell, Chairman, Rev. E. J. Fox, Rev. J. B. Furay, S. J., Rev. V. Blahunka, Rev. B. C. Heeney, Rev. J. G. Kealy, Rev. J. J. O'Hearn, Rev. F. G. Ostrowski, Rev. H. M. Wolf.

#### PROGRAM FOR CHICAGO

The following advance information was given out for the reception by Chicago:

Arrangements practically complete in detail were made at a meeting Monday evening of the committees in charge of the reception of His Eminence, Cardinal Mundelein.

Both committees, laity and clergy, met together. The reception in New York and the demonstration on his arrival in Chicago were covered in detail. Mr. D. F. Kelly, chairman of the laity committee presided. Monsignor Bona, head of the clergy reception committee here, with a number of his co-workers, was also present.

The first step in the reception is formation of a deputation to go to New York to meet His Eminence. For this a special party is planned, although of course many will go at other times. It is estimated that about two hundred priests and laymen will board the special train which will leave at 12:40 p. m., standard time, from the La Salle street station on Wednesday, May 7.

Arriving in New York, headquarters will be found at the Vanderbilt Hotel. On Friday morning the delegation will embark on a boat arranged to take them down the harbor to meet the Steamship *Berengaria*. It is planned that His Eminence and his party will tranship, returning to New York with his Chicago friends. On Friday evening there will be an informal dinner for His Eminence.

On Saturday morning the whole party will leave with the Cardinal for Chicago, on the Baltimore & Ohio railroad. It is planned to arrive in Chicago in the early afternoon. Arrangements will be made for His Eminence to say Mass en route and for the entire party to attend.

Arriving in Chicago all will leave the train at the south side Baltimore & Ohio station, West 63rd Street and Leavitt Street. Here automobiles will be in readiness and the delegates to New York will act as escort to the Cardinal in a parade. This will proceed by the most direct line, probably Western Avenue, to Garfield Boulevard, east to Michigan Avenue, then north to about Roosevelt Road where a combination will be formed.

#### THE PARADE

Along the south end of Grant Park and at points adjacent, the various societies of Catholic men in the Archdiocese will gather. Developments on this feature promise the largest, most representative body of Catholic men ever in line in Chicago. All societies have assured the committee of their hearty co-operation, with rough estimates of their numbers that at this stage appear to guarantee from twenty to thirty thousand men.

There will be music galore. In all, nineteen bands have been arranged to date. There will be a military touch, perhaps, the details of which are not yet arranged. Certainly there will be a large mounted police escort and a detail of one hundred firemen in uniform.

MEMBERS OF THE CHICAGO RECEPTION COMMITTEE

*Underwood & Underwood.*

Taken at the residence of Cardinal Hayes, New York. Left to right, front row: John Hughes, New York, Dennis F. Kelly, Joseph F. Connelly, Arthur Manning, Eugene Moran, New York; Top row, left to right: Rev. Thomas P. McMahon, Msgr. Edward A. Kelly, Msgr. Charles J. Quill, Hon. Michael L. Igoe.





The whole parade will be under direction of Colonel Marcus Kavanagh, veteran of the Spanish War. Chief of Staff will be Col. Frank R. Schwengel.

The parade will move north in Michigan Boulevard, on receipt of information from the Cardinal's party. Radio devices will keep the units in close touch with each other until the amalgamation. The marchers will precede the cardinal, his escort from New York falling to the rear as a guard of honor.

Continuing north on Michigan Boulevard and the Lake Shore Drive the head of the column will stop at North Avenue, and the lines will form on either side. Through them the Cardinal's party will proceed turning west on North Avenue, past his residence.

On North Dearborn Street, will be massed the high school students of the archdiocese. The Cardinal will return south on that street to the Cathedral where the formal ceremonies of return will take place. The Rev. D. J. Dunne, D. D., will be master of ceremonies.

The children of parish schools in the neighborhood adjacent to the Cathedral will be gathered here for their welcome to his Eminence and the Papal Blessing to be imparted. The ceremonies will close with Benediction of the Blessed Sacrament.

At all points along the line, from the point nearest the Baltimore & Ohio southside station, along Garfield Boulevard and Michigan Avenue, the children of parish schools will be gathered at special stations suggested by the committee in charge. Full instructions will be forwarded to each school in plenty of time for participation. It is planned to have continuous throngs on both sides of the line of march, a distance of about twelve miles.

#### OTHER EVENTS

On Monday evening, May 12, there will be a public reception at the Auditorium in which civic tribute will be accorded Chicago's Prince of the Church.

On Tuesday, there will be solemn ceremonies at the Cathedral of the Holy Name, followed by a dinner of the clergy, with the Cardinal as guest of honor.

#### COMPLETE PLANS FOR THE HOME COMING

On May 2 the complete plans for the home coming reception of the Cardinal as carried out were announced as follows:

#### LETTER OF RT. REV. EDWARD F. HOBAN, D. D.

"His Eminence, Cardinal Mundelein, will arrive in Chicago on May 11 at 2 P. M., daylight saving time. He will detrain on 55th and Leavitt Streets,

the B. & O. railroad tracks. From this point His Eminence will drive on 55th Street to Michigan Avenue, and on Michigan Avenue to Roosevelt Road. His Eminence will be escorted to North Avenue in parade by 20,000 men from our various Catholic organizations. From North Avenue on Dearborn Street to the Cathedral His Eminence will be escorted by delegations from our orphan asylums, high schools and colleges.

“On 55th Street, on Michigan Avenue to Roosevelt Road, then on Michigan Avenue from the bridge, Ohio Street, to North Avenue, and finally, on Dearborn Street from North Avenue to the Cathedral, the Cardinal is to be welcomed home by parish units composed of adults and school children. This arrangement has been made by your reception committee in anticipation of the large numbers that it would be impossible to accommodate in the loop.

“As stated, we wish to organize the laity of a given parish in a unit of adults and children who will take places assigned to them along the way of drive and stand in review as His Eminence passes. The children will stand on the sidewalks near the curb or on the park space on 55th Street in front of the adults holding small American flags in their hands. The parish unit should be designated by a banner. Further displays and decorations are left to the discretion of the pastor.

“Our churches and the homes of the faithful throughout the city, particularly of those who reside on any of the streets where His Eminence will pass, should decorate in Papal and American colors.

“Badges with a picture of the cardinal in his robes may be procured at the headquarters of the Holy Name Society, 163 W. Washington Street, telephone State 5430. They are to be disposed of at 15 cents.

“The committee requests your co-operation, Reverend, dear Father, by announcing the above in your church on the two following Sundays, and by forming a parish unit and posting it in the location assigned to you on the enclosed card.

“The above arrangements meet with the approval of the Right Reverend Administrator.”

Bearing signature of the Right Rev. Monsignor Thomas P. Bona, chairman, and of the Rev. Daniel Byrnes, secretary of the archdiocesan reception committee, the above letter goes out today to all pastors of the archdiocese. Full and completely the story of the cardinal's homecoming is told.

Other members of the reception committee are:

Right Rev. Msgr. M. J. Fitzsimmons, Right Rev. Msgr. F. Bobal, Rev. M. L. Kruszas, Rev. J. Casey, Rev. J. Dettmer, Rev. M. Cavallo, Rev. F. Jedlicka, Rev. J. Rondzik, Rev. W. Vulkonie, Rev. C. Zakrajsek, Rev. C. Sztuezko, C. S. C., Rev. W. Griffin, Rev. T. Ligman, C. R., Rev. W. Cahill, Rev. D. O'Brien, Rev. F. J. Scanlan, Rev. J. Green, O. S. A., Rev. J. Casey, O. P., Rev. S. Bona, Rev. M. E. Kiley, D. D., Rev. J. O'Donnell.

### COLONEL MARCUS KAVANAUGH, GRAND MARSHAL

#### GENERAL ORDERS

Chicago, April 28, 1924.

#### Parade Order No. 1:

1. Organizations participating in the Cardinal Mundelein Parade, Sunday, May 11, 1924, will assemble in the streets assigned to them on the accompanying blue print, facing toward Michigan Boulevard.

2. Societies should be instructed to assemble not later than 1:30 p. m., Daylight Saving Time. The parade will move into Michigan Avenue promptly at 2:30 p. m., in the following order:

Escort of Mounted Police.  
Escort of Firemen.  
Grand Marshal and His Staff.  
Military escort.  
Holy Name Society.  
Knights of Columbus.  
Catholic Order of Foresters.  
Ancient Order of Hibernians.  
Catholic Knights of America.  
Chicago District Alliance of Bohemian Societies.  
Lithuanian Catholic Federation.  
Polish Alma Mater.  
Slovak Catholic Federation.  
Italian Societies.  
Polish Military Alliance.

3. The Marshals of each society will subdivide their respective societies into battalions of approximately 500 each, with a platoon front of 16 men. The distance between marchers in ranks should be 40 inches. The distance between battalions should be 15 yards. The most experienced marchers should be placed in the front rank, rear rank and on each flank. The battalion commanders and staffs should precede their respective battalions.

4. Marshals and their staffs should precede their respective societies by 8 yards. Colors with color guards should march between the center battalions of each society. Bands should march between the Marshal of the society and the leading unit thereof.

5. The parade will move north on Michigan Boulevard at 2:45 p. m. upon the firing of a signal gun which will be located opposite the Congress Hotel. All organizations should move forward promptly when the signal gun is fired, so that proper distances may be maintained.

6. When the head of the parade has reached Chicago Avenue, the column will separate into two columns, each with a front of eight men. The left column will march obliquely toward the west curb, and the right column will march obliquely to the east curb, and continue in that formation until the heads of the columns reach North Avenue.

7. When the heads of the columns have reached North Avenue, they will halt and face the center of the road, establishing lines 8 deep. Each succeeding unit will close up and conform thereto. An open lane must be maintained between the respective lines through which His Eminence will pass from the south to review the marchers.

8. When His Eminence has passed the right of the line at North Avenue, the parade will stand dismissed.

9. All marshals of societies and commanders of battalions and groups, will meet in the auditorium of the Quigley Preparatory Seminary, corner of Pearson and Rush Streets on Monday evening, May 5, 1924, at 8 p. m. to receive detailed instructions relative to their part in the parade.

By Order of MARCUS KAVANAUGH, *Grand Marshal.*  
FRANK R. SCHWENGEL, *Chief of Staff.*

Chicago, April 28, 1924.

Parade Order, No. 2.

Traffic Control.

1. His Eminence Cardinal Mundelein will arrive on the B. & O. railroad, at 55th Street at the B. & O. track at 2 p. m., Daylight Saving Time, Sunday, May 11, 1924. He will proceed by auto, via Garfield Boulevard and Michigan Boulevard to Roosevelt Road where he will contact with the parade. Traffic should be halted along the route beginning at 1:45 p. m.

2. Organizations will assemble for parade at 1:30 p. m. Daylight Saving Time, on streets running west from Michigan Boulevard for a depth of 2 blocks, between Roosevelt Road and Washington Street, both inclusive, as per the accompanying blue print.

3. Fully 20,000 marchers are anticipated and in order to permit orderly formation all streets running west between Michigan Boulevard and State Street, Roosevelt Road and Washington Street should be held free from traffic beginning at 1:30 p. m. and until the parade is headed into Michigan Avenue at 2:30 p. m.

4. Traffic on Michigan Avenue should be stopped at 2:15 p. m. between Roosevelt Road and Randolph Street and all traffic should be stopped north of Randolph Street to North Avenue at 2:45 p. m. The parade will move north at that hour.

5. Bus line operating on Randolph Street, Garland Court, Washington Street, Michigan Avenue and Jackson Boulevard should be rerouted.

6. Patrolmen should be provided to keep crowds in check, covering the entire length of the parade from Roosevelt Road to North Avenue. It is anticipated that there will be an especially large crowd at Roosevelt Road, the point of assembly and at North Avenue, the point of dismissal. Extra policemen should be provided at those points.

7. When the parade reaches Chicago Avenue and North Michigan Avenue, the column will separate into 2 columns of 8 each, each column marching closely to the curb. When the head of the column has reached North Avenue marchers will form lines and face the center of the road in order to permit His Eminence to pass between the two columns. Patrolmen should, therefore, be directed to keep the crowd well back on the curb.

8. The parade will include a number of mounted organizations, and Field Artillery with carriages. All roads leading into the parks at North Avenue and Michigan Avenue should be left open so as to provide routes for rapid dismissal of these organizations.

9. A division of high school boys estimated at 3,000 will form on the baseball field on Lincoln Park near Dearborn Street at 2:30 p. m. and will head into Dearborn Street, marching south at 3:30 p. m. As soon as His Eminence has reviewed the marchers on Lake Shore Drive, his party will turn west in North Avenue (which should be cleared of traffic) and gain contact with the rear of the high school parade at Dearborn Street. This column will then march south on Dearborn Street to Chicago Avenue and east on Chicago Avenue to the Holy Name Cathedral at State street where it will be dismissed.

By Order of MARCUS KAVANAUGH, *Grand Marshall.*

FRANK R. SCHWENGEL, *Chief of Staff.*



*Laveccha Photo.*

RIGHT REVEREND EDWARD F. HOBAN, D.D.

Auxiliary Bishop of Chicago who directed all arrangements for the home-  
coming reception of Cardinal Mundelein.



**FULL LIST OF THOSE DIRECTIVE OF VARIOUS FEATURES OF WELCOME**  
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*Underwood & Underwood.*

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With Edward Hines, K. C. S. G. and an officer.



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Cummings, Wm. C. Cummings, W. J. Cummings, Lawrence Cuneo, W. A. Curley, J. F. L. Curtis, Anthony Czarnecki, G. Dall'Agnol, Ignatius F. Dankowski, Lieut. Com. James D. Davidson, Gen. Abel Davis, Zarchary T. Davis, Gen. Chas. G. Dawes, Rufus C. Dawes, Peter Dean, Richmone Dean, Thomas F. Delaney, M. W. Delaney, Hon. C. S. Deneen, Thomas C. Dennehy, John F. Denvir, Francis Derdzinski, Hon. Wm. E. Dever, Peter Diedrick, John W. Dienhart, Dr. G. W. Dittmar, George W. Dixon, William W. Dixon, Frank E. Doherty, John Dolney, James Donahoe, W. J. Donahue, M. A. Donahue, Dr. Stephen E. Donlan, Geo. Donnersberger, John Dooling, Hon. Thomas A. Doyle, William A. Doyle, Max A. Drezmal, Paul Drzymalski, Homer S. Dum, C. P. Dungan, Hon. E. F. Dunne, Robert J. Dunham, Edgar O. Eakin, John C. Eastman, Marquis Eaton, C. S. Eaton, Col. B. A. Eckhart, Louis Eckstein, Dennis J. Egan, Capt. E. A. Evers, U. S. N. R. F., Joseph R. Fahy, Bernard J. Fallon, Charles J. Farley, L. A. Ferguson, H. L. 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### MEETING PLACE OF PARISH UNITS

The parish units of which the parade was composed rendezvoused as follows:

Annunciation B. V. M., on Dearborn Street, between Schiller and Carl.

Assumption B. V. M., on Dearborn Street, between Chicago and Chestnut.

All Saints, on Michigan Avenue, between 19th and 18th Streets.

Assumption of the B. V. M. (Slovak), on Michigan Avenue, near 27th Street.

St. Agatha, on Michigan Avenue, between 15th and 14th Streets.

St. Andrew on Dearborn Street, between Schiller and Carl.  
St. Angela, on Dearborn Street, between Division and Gothe.  
St. Agnes, on 55th Street, between Hamilton and Hoyne.  
St. Alphonsus, on Michigan Avenue, between Ontario and Erie.  
St. Anthony (German), on Michigan Avenue, between 20th and 19th.  
St. Ann (Polish), on Michigan Avenue, between 22nd and 21st Street.  
St. Adalbert, on Michigan Avenue, between 15th and 14th Streets.  
St. Agnes (Bohemian), on Michigan Avenue, between 16th and 15th.  
St. Anselm, on Michigan, between 52nd and 51st Streets.  
St. Ambrose, on Michigan Avenue, between 53rd and 52nd.  
St. Anne, on 55th, between Wells, Wentworth, La Salle and Federal Streets.  
St. Augustine (German), on 55th Street, between Wallace and Parnell.  
St. Aloysius, on Lake Shore Drive, between Schiller and Barton.  
Blessed Sacrament, on Michigan Avenue, between 40th and 39th Streets.  
St. Barbara, on Michigan Avenue, between 16th and 15th.  
St. Bonaventure, on Michigan Avenue, between Ohio and Ontario.  
St. Boniface, on Lake Shore drive, between Division and Scott.  
St. Benedict, on Lake Shore Drive, between Burton and North Avenue.  
St. Bride, on Michigan Avenue, between 37th and 36th.  
St. Bridget, on Michigan Avenue, between 31st and 30th.  
St. Basil, on 55th Street, between Honore and Marshfield.  
St. Brendan, on 55th Street, between Racine, May and Aberdeen.  
St. Bernard, on 55th Street, between Federal, Dearborn and State Streets.  
Holy Name Cathedral, from the Cathedral on State and on Chicago Avenue to Dearborn Street on both sides of the Street, if possible.  
Holy Cross (Lithuanian), on 55th Street, between Loomis and Ada Streets.  
Holy Cross (English), on 55th Street, between State and Wabash.  
St. Carthage, on Michigan Avenue, btween 36th and 35th Streets.  
St. Catherina of Genoa, on Michigan Avenue, between 30th and 29th Streets.  
St. Casimir, on Michigan Avenue, between 30th and 29th.  
St. Columbkill, on Michigan Avenue, between Ohio and Ontario.  
St. Clement, on Dearborn Street, between Elm and Division.  
St. Clare of Mont., on 55th Street, between Marshfield and Ashland.  
St. Cecelia, on 55th Street, between Emerald and Union.  
Corpus Christi, on 55th Street, between Wabash and Michigan.  
St. Clara, on Michigan Avenue, between 54th and 53rd.  
St. Cyril, on Michigan Avenne, between 54th and 53rd.  
SS. Cyril and Methodius, on Michigan Avenue, between 46th and 45th.  
St. Columbanus, on Michigan Avenue, between 45th, 44th and 43rd.  
St. Charles Borromeo, on Michigan Avenue, between 17th and 16th.  
St. David, on 55th Street, between Stewart and Shields.  
St. Dominic, on Dearborn Street, between Chicago Avenue and Chestnut.  
St. Dorothy, on Michigan Avenue, between 36th and 35th Streets.  
Epiphany, on Michigan, between 22nd and 21st Streets.  
St. Elizabeth, on Michigan Avenue, between 49th and 48th.  
St. Elizabeth (Colored), on Michigan Avenue, between 48th and 47th.  
St. Edward, on Lake Shore Drive, between Elm and Division.  
St. Felicitas, on Michigan Avenue, between 35th and 34th Streets.  
St. Francis de Paula, on Michigan Avenue, between 34th and 33rd Streets.  
St. Francis (German), on Michigan Avenue, between 20th and 19th.  
St. Finbarr, on Michigan Avenue, between 19th and 18th Streets.  
Five Holy Martyrs, on 55th Street, between Ashland and Justine.  
Good Shepherd, on Michigan Avenue, between 23rd and 22nd Streets.  
St. Gall, on 55th Street, between Robey and Lincoln.  
St. George (Lithuanian), on Michigan Avenue, between 51st and 50th.  
St. Gabriel, on Michigan Avenue, between 48th and 47th.  
St. Genevieve, on Michigan Avenue, between Ohio and Ontario.  
St. Gregory, on Michigan Avenue, between Pearson and Chestnut.  
St. Gertrnde, on Michigan Avenue, between Chestnut and Delaware.  
St. George (German), on Michigan Avenue, between 39th and 38th Street.  
Holy Trinity, on Lake Shore Drive, between Elm and Division.  
Holy Innocents, on Lake Shore Drive, between Division and Scott.

Holy Rosary, on Lake Shore Drive, between Banks and Schiller.  
Holy Angel, on Michigan Avenue, between 39th and 38th, 37th Streets.  
Holy Rosary, on Michigan Avenue, between 33rd and 32nd Streets.  
Holy Family, on Michigan Avenue, between 18th and 17th Streets.  
Holy Trinity (Croatian), on Michigan Avenue, between 17th and 16th Streets.  
St. Hedwig, on Michigan Avenue, between Erie and Huron.  
St. Helen, on Michigan Avenue, between Erie and Huron.  
St. Henry, on Lake Shore Drive (Michigan Avenue), between Oak and Bellevue.  
St. Hyacinth, on Lake Shore Drive, between Cedar and Elm.  
Immaculate Heart, on Michigan Avenue, between Pearson and Chestnut.  
Immaculate Conception (Polish), on Michigan Avenue, between 37th and 36th Streets.  
Immaculate Conception on Dearborn Street, between Carl and North.  
Immaculate Conception (German), on 55th between Princeton and Wells.  
St. Ita, on Michigan Avenue, Chicago and Pearson.  
St. Ignatius, on Michigan Avenue, between Delaware and Walton.  
St. James (Polish), on Michigan Avenue, between Ontario and Erie.  
St. John Cantius, on Lake Shore Drive, between Bellevue and Cedar.  
St. James, on Michigan Avenue, between 29th and 28th Street.  
St. Jerome (Croatian), on Michigan Avenue, between 26th and 25th Streets.  
St. Joseph (Slovak), on Michigan Avenue, between 21st and 20th Streets.  
St. Jarlath, on Michigan Avenue, between Huron and Superior.  
St. John, on Michigan Avenue, between 17th and 16th.  
St. Jerome, on Michigan Avenue, between Walton and Oak.  
St. Josaphat, on Dearborn Street, between Maple and Elm.  
St. Joseph (German), on Dearborn Street, between Chestnut and Delaware.  
St. Joseph (French), 55th Street, Hamilton and Hoyne.  
St. John Berchman, on Dearborn Street, between Schiller and Carl.  
St. Justin, on 55th Street, between Ashland and Justine.  
St. John Baptist, on 55th Street, between Bishop and Loomis.  
St. Joseph (Polish), on 55th Street, between Union and Lowe.  
St. Joachim, on Michigan Avenue, between 43rd and 42nd Streets.  
St. Lucy, on Michigan Avenue, between Ohio and Ontario.  
St. Lawrence, on Michigan Avenue, between 40th and 39th Streets.  
St. Ludmilla, on Michigan Avenue, between 28th and 27th.  
St. Leo, on 55th Street, between Carpenter and Morgan.  
St. Monica, on Michigan Avenue, between 47th and 46th Streets.  
St. Michael (Polish), on Michigan Avenue, between 49th and 48th Streets.  
St. Margaret, on Michigan Avenue, between 53rd and 52nd Streets.  
St. Martin (German), on 55th Street, between Shields and Princeton.  
St. Michael Arch., (Slovak), on 55th Street, Between Parnell and Normal.  
St. Mauritius, on 55th Street, between Lincoln and Honore.  
St. Michael (German), on Dearborn Street, between Goethe and Schiller.  
St. Mary of the Lake, on Michigan Avenue, between Erie and Huron.  
St. Mel, on Michigan Avenue, between Chicago Avenue and Pearson.  
St. Malachy, on Michigan Avenue, between Chestnut and Delaware.  
St. Mary Magdalene, on Michigan Avenue, between 32 and 31st Streets.  
St. Mary, on Michigan Avenue, between 24th and 23rd Streets.  
St. Margaret Mary, on Michigan Avenue, between Delaware and Walton.  
St. Mark, on Lake Shore Drive, between Banks and Schiller.  
Our Lady of Grace, on Lake Shore Drive, between Bellevue and Cedar.  
St. Pancratius, on 55th Street between Laflin and Bishop Streets.  
St. Pius, on 55th Street, between Laflin and Bishop Streets.  
St. Patrick's (So. Chicago), on Michigan Avenue, between 43rd and 62nd Streets.  
St. Philip Neri, on Michigan Avenue, between 42nd and 41st Streets.  
SS. Peter and Paul, on Michigan Avenue, between 42nd and 41st Streets.  
St. Peter, on Michigan Avenue, between 15th and 14th Streets.  
Queen of Angels, on Lake Shore Drive, between Burton and North Avenue.  
St. Rita, on 55th Streets, between Leavitt and Hamilton.  
Resurrection, on Dearborn Street, between Elm and Division.  
St. Rose of Lima, on 55th Street, between Ada and Throop Streets.  
St. Raphael, on Michigan Avenue, between 50th and 49th Streets.

Sacred Heart (Polish), on 55th Street, on Lowe and Wallace.  
 Sacred Heart (Slovish), on Dearborn Street, between Delaware and Walton.  
 Santa Maria Incoronata, on Michigan Avenue, between 21st and 20th.  
 Sacred Heart, on Michigan Avenue, between 18th and 17 Street.  
 Sacred Heart (German), on Michigan Avenue, between 41st and 40th.  
 Santa Maria Adolorata, and Michigan Avenue, between Chestnut and Delaware.  
 St. Stanislaus K., on Lake Shore Drive, between Scott and Union and Goethe.  
 St. Stephen, on Lake Shore Drive, between Gothe and Banks.  
 St. Sylvester, on Lake Shore Drive, between Burton and North Avenue.  
 St. Stanislaus, B. V. M., on Dearborn, between Chestnut and Delaware.  
 St. Stephen (Slovish), on Michigan Avenue, between 29th and 28th Streets.  
 St. Sebastian, on Dearborn Street, between Division and Goethe.  
 St. Sabina, on 55th Street, between Aberdeen and Carpenter.  
 St. Thomas of Cant., on Michigan Avenue, between Huron and Superior.  
 St. Theresa, on Dearborn Street between Delaware and Walton.  
 St. Thomas Aquinas, on Dearborn Street, between Division and Goethe.  
 Our Lady of the Angels, on Lake Shore Drive, between Cedar and Elm.  
 Our Lady of Mercy, on Michigan Avenue, between Ohio and Ontario.  
 Our Lady of Victory, on Michigan Avenue, between Delaware and Walton.  
 Our Lady of Lourdes, on Superior and Chicago.  
 Our Lady of the Angels (Polish), on Lake Shore Drive, between Cedar and Elm.  
 Our Lady Help of Christians, on Lake Shore Drive, between Gothe and Banks.  
 Our Lady of Good Counsel (Bohemian), on Lake Shore Drive between Schiller and Burton.  
 Our Lady of Sorrows, on Michigan Avenue, between 35th and 34th Streets.  
 Our Lady of Lourdes (Bohemian), on Michigan Avenue, between 24th and 23rd Streets.  
 Our Lady of Pompeii (Italian), on Michigan Avenue, between 18th and 17th Streets.  
 Our Lady of Peace, on Michigan Avenue, between 41st and 40th.  
 Our Lady of Good Counsel, on 55th Street, between Seeley and Robey.  
 Our Lady of Solace, on 55th Street, between Morgan and Sangamon.  
 Our Lady of Mt. Carmel, on Dearborn Street, between Gothe and Schiller.  
 Precious Blood, on 55th Street, between Robey and Lincoln.  
 Presentation, B. V. M., on Michigan Avenue, between 32nd and 31st Streets.  
 Providence of God, on Michigan Avenue, between 28th and 27th Streets.  
 St. Procopius, on Michigan Avenue, between 26th and 25th Streets.  
 St. Paul (German), on Michigan Avenue, between 25th and 24th Streets.  
 St. Paschal, on Dearborn Street, between Walton and Oak.  
 St. Philomena, on Dearborn Street, between Maple and Elm.  
 St. Peter and Paul, on 55th Street, between Justine and Laflin Street.  
 St. Theodore, on 55th Street, between Throop and Racine Avenue.  
 Visitation, on 55th Street, between Peoria, Green, Halsted and Emerald.  
 St. Viator, on Michigan Avenue, between Superior and Chicago.  
 St. Venceslaus (Polish), on Dearborn Street, between Chicago and Chestnut.  
 St. Vincent de Paul, on Dearborn Street, between Oak and Maple.  
 St. Venceslaus, on Michigan Avenue, between 30th and 29th Streets.  
 St. Veronica, on Dearborn Street, between Carl and North.  
 Maternity, B. V. M., on Lake Shore Drive, between Oak and Bellevue.  
 St. Nicholas of Tolentine, on 55th Street, between Hoyne and Seeley.  
 Nativity, on 55th Street, between Sangamon and Peoria.  
 Notre Dame de Chicago, on Michigan Avenue, between 15th and 14th Streets.  
 St. William, on Dearborn Street, between Oak and Maple.  
 St. Killian, on Michigan Avenue, between 55th and 54th Streets.

The following parishes will stand on streets most convenient: St. Matthew, Transfiguration, St. Vitus, St. Patrick, Adams Street, St. Matthias, St. Catherine of Sienna, St. Mary of Mt. Carmel (Italian), Our Lady of Hungary, Our Lady of Vilna (Lithuanian), Our Lady of Guadalupe, SS. Peter and Paul (Lithuanian), St. Willebrod, St. Thecla, St. Nicholas, St. Salomea, Sacred Heart (Croatian), Sacred Heart, Morgan Park, St. Michael (Lithuanian), St. Michael, Archangel (Italian), St. Mary, Kensington, St. Louis, St. Ladislaus, St. Kevin, St. Joseph (Lithuanian), St. John the Baptist (Syrian), St. John of God, St. John Nepomucene, Immaculate Conception, Nina Avenue, Immaculate

Conception (Lithuanian), Holy Guardian Angel (Italian), Holy Trinity (German), Holy Ghost, Holy Rosary (Slovak), St. George (Slovenian), St. Francis Xavier, St. Francis de Sales, St. Ephrem, St. Francis of Assisium, St. Florian, St. Ailbe, St. Anthony, Assumption of the B. V. M. (Polish), St. Bartholomew, St. Columba, St. Camillus, San Callisto, St. Constantia, SS. Cyril and Methodius (Slovak).

### HOSPITAL UNITS

The following hospitals are invited to take places most convenient to them along the the line:

Alexian Brothers Hospital, St. Anne's Hospital, Hospital of St. Anthony of Padua, St. Bernard's Hotel Dieu Hospital, Columbus Hospital, Columbus Extension Hospital, Misericordia Hospital and Maternity Home, St. Elizabeths' Hospital, St. Joseph's Hospital, St. Mary of Nazareth Hospital, Mercy Hospital, Municipal Isolation Hospital.

These hospitals are in the city, hence it should not be difficult for any of them to have a delegation of nurses and internes not on duty on 55th Street, Michigan Avenue, between 55th Street and Roosevelt Road, on Michigan Avenue, between Ohio Street and North Avenue, or finally on Dearborn Street between North Avenue and Chicago Avenue.

### EXECUTING THE PLANS

The clergy committee of welcome to the Cardinal on his arrival in New York left here on Tuesday morning, May 9. One hundred and four priests were in the party. They will combine forces with a similar party of Chicago laity and on a chartered steamer will go out into New York harbor to meet the incoming liner, *Berengaria*.

His Eminence will tranship to the welecoming party's vessel, returning with them to New York.

On arrival a procession in honor of the Cardinal, a native New Yorker, will be formed, en route to the Vanderbilt Hotel, headquarters for the trip. Tonight a banquet for the party will be given. On Saturday, the Cardinal and his guard of honor will entrain for Chicago arriving here on Sunday, at 2 p. m.

Those forming the clergy party included: The Rt. Rev. E. F. Hoban, D. D., administrator; the Rt. Rev. Jas. A. Griffin; the Rt. Rev. M. J. FitzSimmons, the Rt. Rev. E. A. Kelly, the Rt. Rev. F. C. Kelley, the Rt. Rev. F. A. Rempe, the Rt. Rev. F. Bobal; the Rt. Rev. T. P. Bona; the Rt. Rev. F. A. Purcell; the Rt. Rev. P. J. McDonnell; the Rt. Rev. Wm. Foley; the Rt. Rev. Abbott Valentine Kohlbeck, O. S. B.; the Rt. Rev. S. R. Roumie; the Rev. Dennis J. Dunne, D. D.; the Rev. John B. Furay, S. J.; Rev. William H. Agnew, S. J.; Rev. Thomas F. Levan, C. M.; Rev. H. J. O'Connor, C. M.; Rev. Edwin Roman, C. P.; Rev. Fabian Kelly, C. P.; Rev. Moses Kiley, D. D.; Rev. Francis Gordon, C. R.; Rev. Thaddeus Ligman, C. R.; Rev. Casimir Gronkowski; Rev. John Linden; Rev. James Scanlan; Rev. John Ryan; Rev. T. M. Burke; Rev. Thomas Egan; Rev. Hilary J. Doswald, O. C. C.; Rev. Joseph Casey; Rev. Stanislaus

Bona, V. D. D.; Rev. Hilary Kieserling, O. F. M.; Rev. Nicholas L. Franzen, C. SS. R.; Rev. Thomas Kearns; Rev. John McCarthy; Rev. P. T. Gelinas; Rev. Thomas F. Quinn; Rev. Francis J. Magner; Rev. Sidney Morrison; Rev. William Kinsella; Rev. Edward Rice; Rev. J. K. Fielding; Rev. Thomas Small; Rev. Edward I. Dondanville; Rev. J. A. Hynes; Rev. John M. Bowen; Rev. Harris A. Darche; Rev. M. A. Dorney; Rev. George Eisenbacher; Rev. A. Croke, O. S. M.; Rev. F. J. Rice; Rev. Philip Bourke; Rev. Francis Cichozki; Rev. Charles Epstein; Rev. A. L. Girard; Rev. Victor Primeau; Rev. T. O'Shea; Rev. William Griffin; Rev. P. F. Shewbridge; Rev. T. R. Shewbridge; Rev. J. H. Kruszka; Rev. M. Kruszas; Rev. Stephen Rubacz; Rev. Francis Rusch; Rev. Francis G. Ostrowski; Rev. D. J. Touhy; Rev. Daniel Byrnes; Rev. N. Klasen; Rev. M. O'Sullivan; Rev. L. Schlim; Rev. F. Gaudet; Rev. C. J. Quille; Rev. J. Wright; Rev. William Egan, O. S. A.; Rev. P. J. Hennessy; Rev. Edward Dankowski; Rev. William Dettmer; Rev. Frank O'Brien; Rev. William O'Brien; Rev. William Quinlisk; Rev. B. Brady; Rev. J. Dittmer; Rev. William H. Dettmer; Rev. J. Morrissey; Rev. Peter T. Janser, S. V. D.; Rev. Stephen Kowalezyk; Rev. O. Strehl; Rev. J. C. Gillan; Rev. J. J. O'Hearn; Rev. W. J. Suprenant, C. S. V.; Rev. J. J. Gearty; Rev. E. J. Fox; Rev. Albert Casey, O. P.; Rev. J. J. Kearns; Rev. William F. Cahill; Rev. K. D. Cahill, O. C. C.; Rev. John P. Campbell; Rev. M. S. Gilmartin; Rev. M. J. Heeney; Rev. Thomas Burke; Rev. Jos. McMahon; Rev. J. M. Schutte; Rev. John Kozlowski; Rev. Francis Grzes; Rev. T. Czastka; Brother Baldwin and Brother Lawrence of the Christian Brothers.

#### LAYMEN GO TO MEET CARDINAL

One hundred and thirty persons left in a delegation for New York on Wednesday to greet His Eminence, Cardinal Mundelein. The party left by special train.

The following are the members of the citizens' committee who left for New York to greet the new Cardinal:

Bernard P. Barasa, D. F. Bremner, Patrick Brennan, George Brennan, Thomas V. Brennan, James Byrnes, Charles V. Barrett, P. J. Carr, John J. Collins, Theodore M. Cornell, Jerome J. Crowley, Zachary T. Davis, George Donnersberger and Thomas P. Flynn.

Arthur Foster, Herman J. Gaul, John Gunterberg, John P. Harding, J. G. Herrick, A. P. Hogan, Michael L. Igoe, D. F. Kelly, K. S. G., Dr. John J. Killeen, Peter F. Kranz, George M. Maypole, Fred V. McGuire, Arthur R. Manning, John R. McCabe, Frank McCarr, Peter A. McNally, George F. Mulligan and N. J. Nelson.

Daniel McCann, John P. McGoorty, Simon J. Morand, J. P. V. Murphy, Norman R. New, James C. O'Brien, Joseph B. McDonough, Joseph Sabath, Edward O'Callaghan, Dr. Daniel A. Orth, William H. Powell, John P. Neady, Andrew J. Ryan, J. B. Sheil, Dr. J. P. Smyth, Robert M. Sweitzer, Frank J. Tomezak and J. M. Whealan.

Ignatius M. Bransfield, John Brennan, W. L. Brown, Thomas H. Cannon, R. A. Cavanaugh, E. D. Corcoran, Joseph W. Cremin, I. F. Dankowski, Dr. S. E. Donlon, P. B. Flanagan, W. J. Ford, C. J. Gaul and Dr. John Golden.

Arthur O'Brien, Richard M. O'Brien, James O'Neil, Victor A. Perazinski, D. B. Quinlan, C. W. Richards, Sherman J. Sexton, Joseph C. Smith, J. E. Sullivan, Barrett Whealan, Michael Zimmer, E. C. Barry, Thomas Brisch, Patrick E. Callaghan, H. J. Cassaday, Joseph F. Connery and C. G. Craine.

Anthony Czarnecki, Thomas F. Delaney, Paul Brzymalski, Dr. Charles G. Fortelka, Col. John J. Garrity, Michael F. Girten, Frank G. Hajicek, Matthew Hartigan, John Higgins, Edward Houlihan, William J. Igoe, James F. Kennedy, William P. Kinsella, John Laveecha, John E. Maloney and Anthony Matre, K. S. G.

Michael J. Halvey, John J. Haynes, Edward Hines, K. S. G., K. A. Hunter, William F. Juergens, H. P. Kenney, Edward Kirchberg, W. J. Lynch, Joseph Mangan, Henry Mawicke, Joseph W. McCarthy, K. S. G., Thomas J. McMahon, Frank X. Mudd, M. J. Murray, P. G. Nilles, Frank M. Padden and Lawrence Przybylski.

Nicholas J. Rouland, John A. Schmidt, Charles M. Slattery, Fred B. Snite, Adam J. Trembacz, August G. Urbanski, Leo J. Winiecki, F. J. Lewis, K. S. G., Richard J. Finnegan, Charles David, Frank M. Rauen, T. J. Courtney, A. A. Rothengass and Joseph F. Kelly.

The following constitute the committee of aldermen appointed by Mayor Dever to officially represent the city:

Frank J. Tomezak, chairman; Charles S. Eaton, Robert R. Jackson, Donald McKinlay, John Touhy, Albert J. Horan, Christ Jensen, Dorsey Crowe, Joseph O. Kostner, Denis A. Horan and Edward J. M. Kaindl.

#### WECOME IN NEW YORK

The press account of the arrival of the Cardinal in New York was as follows:

New York last night joyously welcomed to his native shores and today was host to His Eminence, Cardinal Mundelein of Chicago, second newly-made Prince of the Church to return to America in a fortnight.

It was a welcome that was late and disrupted by the twelve-hour delay of the liner *Berengaria* and by miserable weather, but none the less impressive



WILLIAM E. DEVER, MAYOR OF CHICAGO

The first to greet Cardinal Mundelein on his return to his See.

*P. & A. Photo.*



and heartfelt, for New York likes to hark back to the days when Cardinal Mundelein was a boy here and when he was loved and honored as Auxiliary Bishop of Brooklyn. Thousands stood in the drizzling rain and darkness to catch a glimpse of him. Myriad flares and rockets pierced the murk while sirens shrieked and bands played, lending a startling picturesqueness that would have been lacking to the greeting had the plans for a great daytime ovation been carried out.

At noon today, the large party of his own clergy and laity who came from Chicago to greet him whisked the Cardinal away to Chicago and the magnificent welcome prepared by his own Western people. But not before his fellow prelate, Cardinal Hayes, had greeted him personally and the highest officials of the Church and City had paid him impressive honors.

All the pomp and ceremony befitting the return of one of his high office had awaited the Cardinal, all the afternoon and evening with hundreds of thousands prepared to give him a real triumphant entry. But while the crowds awaited, the *Berengaria* was turning about in her course to perform a work of mercy on the high seas, and when she felt her way slowly to Quarantine, through a bad fog, it was nearly 10 o'clock and a drizzle of rain was drenching the piers. Once at the pier, he was rushed by an automobile to the residence of Cardinal Hayes, at St. Patrick's Cathedral and thence to the Vanderbilt, where Mayor Hylan and delegations of clergy and laymen greeted him, and where he occupied for the night the suite once assigned to Caruso.

It was 9:10 last night when the searchlights of the *Macom*, the welcoming boat, picked up the *Berengaria* in the thick darkness at Quarantine, and the band on the Manhattan College boat broke into "Home, Sweet Home," to the accompaniment of student cheers. A moment later, great flares, lighted by photographers, illuminated the sea all about the great liner. Another band took up the "Star Spangled Banner," the searchlight concentrated on the *Berengaria*, and in this picturesque setting the welcomers caught their first glimpse of the new cardinal, a figure waving a silk hat from an upper deck.

"There's the hat; there he is," shouted the first to see the little red skull cap. Then the cheering from the welcoming boat burst out anew, answered by a college yell from the Manhattan tug. Thomas J. McGrath, customs inspector, who had gone to school with the cardinal, boarded the liner, and a moment later the committee of welcome, headed by Grover Whalen and Rodman Wanamaker of New York, and Bishop Hoban of Chicago had gone aboard and were escorting His Eminence down the red-carpeted gangway.

The cardinal smiled happily in the uneven light. With great good-nature, he paused on the deck in the rain while the photographers snapped him, first this way, then that. Escorted to the after saloon of the *Macom*, he seated himself and warmly greeted members of the committee of welcome. A round of answers to newspaper men, and he conferred the Episcopal Blessing on the assemblage.

"And may God's blessing be on all those you hold dear and near your hearts," he added, after the formal blessing in Latin.

Through the interview with the newspaper men, the cardinal was in fine humor. There was little formality, and he laughed frequently and answered all questions readily.

"I am glad beyond measure to be back," he said. "It's good to get back to my home town, and it will be even better to get back to Chicago. I'm grateful for this reception, and especially to see so many of my Chicago

people here. My Chicago friends and I will ever be grateful for the reception, although I recognize it as directed not so much toward myself as toward the great Church of which I am the representative."

Asked if he had a message for Chicago, he replied:

"I will say nothing now, except that everywhere I went in Europe I found they were surprised at the interest taken by the Pope in Chicago, and pleased that Chicago should be honored by the appointment of a cardinal. I told them that we had always lived in peace in Chicago, that there never had been any trouble with our non-Catholic brethren, and that it was my earnest wish and prayer that we always find the Church an asset and a unifying force. I feel that the honor that has been done is to the city of Chicago, and I would like to have it treated that way.

"In my last audience with the Holy Father, he bestowed upon me, for you, his special blessing for Chicago, and he added these words in English: 'And for all America.' "

It still was raining as the *Macom*, with the other small craft that had gone out to greet the cardinal, docked at Battery Park, but here there was a greeting by a great throng. As the fifty automobiles, bedecked in the cardinal's colors, hurried along Broadway with its police escort, groups that had braved the rain again shouted their welcome.

At the Vanderbilt cheers lasting ten minutes greeted His Eminence, while an orchestra played the national anthem. Here 300 welcomers, headed by the Chicago clergy and laymen and Mayor Hylan, had waited for hours. The ceremonies were brief, that Cardinal Mundelein might rest before the arduous day that awaited him.

In the New York party that went out to welcome the cardinal were, besides Mr. Whalen and Mr. Wanamaker, John Hughes, Eugene F. Moran, Joseph H. Moran, H. H. Nevanas, Thomas J. Skuse, John H. Deleny and A. B. Hull, brother-in-law of the cardinal.

In the Chicago delegation were: The Right Rev. E. F. Hoban, D.D., auxiliary bishop; the Right Rev. Msgr. E. A. Kelly, chairman of the Chicago clergy; D. F. Kelly, K.S.G., the Rev. D. J. Dunne, D.D.; the Rev. C. J. Quille, and E. D. Hines, F. J. Lewis, Joseph F. Connery and Aldermen F. J. Tomeczak, representing the municipality of Chicago.

Others on the Chicago committee for the return were: The Right Rev. Msgr. Francis A. Rempe, the Right Rev. Msgr. W. M. Foley, the very Rev. Francis Gordon, C.R., and the Rev. Fathers P. C. Gelinas, E. F. Rice, E. L. Dondanville, T. E. O'Shea, John Linden, F. M. O'Brien, Thadeus Ligman, C.R., A. L. Girard, Hilary J. Doswald, O. C. C. and Stephen Kowalczyk.

### ABOARD THE SPECIAL FOR CHICAGO

BY MARY GLYNN

A special train stopped to permit Chicago boys, students at St. Mary's Seminary, Baltimore, to greet Cardinal Mundelein was but one of the incidents of a journey that brought His Eminence home for the city's remarkable tribute from all classes.

As the fourteen car train of the Baltimore and Ohio railroad sped on its journey westward it halted at intervals in order that

the blessing of the Cardinal might be bestowed upon the waiting crowds. His Eminence had time for all. Even the chauffeur who had driven him to the train received a hearty handshake.

The train pulled out to the strains of "My Country 'tis of Thee," played by a Czecho-Slovakian band, the members of which could not speak English, but played it well. A great crowd of New Yorkers came along for a final tribute.

Every way station, every cross road where news of the Cardinal's coming had preceded him was the scene of an ovation. Fleeting salutations were given by groups of men who stood with uncovered heads and by women with children in their arms, cheering and waving as the train swept by.

His Excellency, Most Rev. Pietro Fumasoni-Biondi, apostolic delegate and Very Rev. Paul Marella, auditor of the legation in Washington, left New York with the Cardinal but detrained at Clifton, a suburb of Washington.

It was there that Monsignor Bernardini, professor of canon law at the Catholic University at Washington and a nephew of Cardinal Gasparri, papal secretary of state, boarded the train. He accompanied the Cardinal to Chicago where he remained for the ceremonies attendant upon the arrival of his Eminence.

Chimes playing religious airs were heard as the Cardinal alighted in Baltimore to give his blessing to the group of students and priests from St. Mary's seminary, who surrounded the train.

An album, containing signed greetings for the new prince of the church was presented to him by the president of the seminary, Very Rev. Edward R. Dyer, S. S. It was signed by thirty-two Chicago youths studying for the priesthood at St. Mary's and contained a facsimile of Cardinal Mundelein's official coat of arms.

It was here that one of the several colorful incidents which marked the homeward journey took place. Wiping their hands on their overalls and holding their white peaked caps the engineers of the train walked back to the carpeted platform where the Cardinal stood with the students around him. They needed no introduction, no explanation of their wishes. At once His Eminence turned to them, and on their knees they received his blessing.

At eight o'clock on Saturday evening, Cardinal Mundelein went through the train and stopped at every seat to bid each one of the 246 persons on board a personal good night, spending a few moments in pleasant chat. "Just seeing that everything is all right," he said, smilingly, as he passed. The cooks and porters, too, retired with the good wishes of the Cardinal.

Sunday morning a stop of one and one-half hours was made at Garrett, Indiana, where Mass was said by the Cardinal in the chapel car of the Catholic Church Extension Society loaned for that purpose. Later this car was on exhibition at the Grand Central station, Chicago. Bishop Griffin of Springfield and Monsignor Francis C. Kelley also celebrated Mass during this interval.

The Right Rev. Edward F. Hoban, D. D., left the special train at Philadelphia where he took a faster train back to Chicago that he might aid in the arrangements for the reception of the homecoming Cardinal. It was under his direction that this splendid tribute was arranged. Bishop Hoban was honorary chairman of all committees.

Most of the Chicagoans who made the trip entered waiting automobiles and continued as guard of honor to the Cardinal on his twelve mile trip to the Cathedral where they assisted at Benediction of the Most Blessed Sacrament.

#### IV. WELCOME HOME

The Cardinal and his party detrained at the Englewood station of the Baltimore and Ohio where welcoming thousands awaited.

The civic greeting was expressed in the welcome of Mayor William E. Dever, who with other members of his welcoming committee were among the first to greet His Eminence. The mayor knelt to kiss the famous ring that came to its wearer from the Holy Father as a mark of the high rank to which he had been promoted.

It was to prepare for a joyful journey that the waiting automobiles were filled quickly by members of the official welcoming delegation. A squad of motorcycle policemen filed into first place and the drive was cleared for the oncoming procession. It was a three hour ride between solid walls of humanity, a twelve mile formation of happy thousands. Little children were there galore. There were multitudes of them, and it must have pleased the Cardinal for they are his especial interest. Banners bearing messages such as "God Bless Our Cardinal," "Welcome Home, Our Cardinal," were frequent in the lines and American flags in places seemed a solid waving blaze of color.

Parochial school children had prominent places in the lines. One could vision the preparation in many a home as white dresses were freshly laundered and Sunday suits of the boys brought forth to aid in honor of the day.

It was most evident that youth is eager and enthusiastic because glad little faces reflected inward joy. There may have been some

rivalry in various little groups as to the one honored to bear a tribute of floral blossoms to His Eminence, for it was frequently during the line of march that a floral tribute was presented as an expression of good will.

In front of St. Basil's school one little tot in white brought an armful of blossoms bigger than herself as a remembrance from her school. This was repeated along the line at St. Anne's church. The Cardinal paid silent tribute to a deceased pastor at Visitation church. At the triumphal journey's end there was a lovely bower of flowers piled high on either side of the car, contributions from many.

There was an ovation at 43rd Street by the colored residents of Chicago. It was estimated that it was one of the largest by colored people in many years. The *Chicago Defender* band played while the procession passed and the cheers of old and young added to the welcome in this section.

Those who lived along the line of march kept open house and each place became a center for friends and relatives to gather for a point of vantage. Decorations along the way were glimpsed and flags fluttered frequently in a beautiful May afternoon sun.

Infants carried in the arms of their mothers knew little of the meaning of it all and yet in years to come can feel they had a part in the welcome. Old men and women, perhaps at a sacrifice of strength, made the effort to find a comfortable standing place near the line. Automobiles, trucks, even the almost extinct horse and carriage were requisitioned to carry people to places along the line of march.

When the loop was reached the welcome became almost overwhelming. People stood four and five deep flanked against the side-walks. At the Art Institute crowds were estimated at between five and seven thousand. Great large American flags fluttered and the mighty procession passed on. The marchers on foot numbered about 80,000 comprising the Holy Name Society, the Knights of Columbus, Catholic Order of Foresters, Lithuanian, Slovak and Italian societies, Ancient Order of Hibernians, the Catholic Knights of America, the Bohemian Brethren, the Polish Alma Mater, and others. Long before the hour for the parade members of the societies were assembling, reporting for badges and flags, prepared to answer the signal for final formation.

The lines were in orderly arrangement marching to the music of over twenty bands scattered throughout the long procession. From Roosevelt Road and Michigan Boulevard where the real parade started it was the beginning of the grand climax. The scene was not

to be soon forgotten. Michigan Boulevard was lined with throngs. Buildings along the way were filled with people at windows, on balconies any place to view to best advantage.

There was a colorful touch in the band costumes. The Visitation Boys Band which headed the south side division of the Holy Name society made a decided hit with the watchers along the side lines. Many a burst of applause testified to the efficiency of the players as musicians. The St. Procopius boys' band from Lisle headed the west side branches and the Chicago Marine band headed the north side division. The St. Mary's Training school band from Desplaines was a valuable adjunct to the Holy Name aggregation.

When the procession reached Ohio Street the foot marchers separated making a close passageway sufficiently wide to permit the Cardinal's motor and those following to pass through. His Eminence and his party turned west on North Avenue to Dearborn Street where at a chosen point the north side Catholic high school groups were gathered to offer their welcome greeting. Returning south to the Cathedral, His Eminence was driven through solid formations until the cathedral at North State and Superior streets was reached.

#### THE CARDINAL'S ROBES

Seldom has it been the opportunity of Chicagoans to view in their city a Cardinal in his ecclesiastical robes. The rich cloak of scarlet that he wore with its accompanying scarlet hat with gold band was chosen that Chicagoans might behold an unusual dress of the Cardinal. The hat is worn only when going to a consistory and is "the red hat" of the Cardinal.

To see His Eminence later as he moved slowly down the Cathedral aisle was to again pay tribute of faith in one's heart to a church full of ancient traditions. For the robes he wore were in design of ancient heritage. Full and majestic they were rich in material as befitted a prince of the church. A surplice of finest lace, the wide sash about the waist and the cappa magna with its circular collar of ermine. About his neck was suspended from a gold chain the Cardinal's crucifix and adorning the third finger of his right hand was the Cardinal's ring, massive and beautifully engraved, set with a sardonyx.

Thus a city's civic tribute gave place to the religious ceremony and Chicago paused to utter a prayer that God may bless this newest prince of the church.

### THE PARADE IN DETAIL

The order of the great parade was as shown in "Parade Order No. 1".

The line of march was north on Michigan Avenue until the head reached North Avenue at Michigan Avenue, when it came to a halt, entire columns slit in two equal parts. The right eight men marched by right flank as far as the East curbing, then faced to center of the street. The left eight men marched by the left flank as far as the West curbing and then faced about to center of street.

When this movement was accomplished, His Eminence accompanied by the Guard of Honor, passed through the line, thus formed, and reviewed them. When His Eminence and his Guard of Honor had reached the head of the column at North Avenue and Michigan Avenue, the column was dismissed.

### HOLY NAME DIVISION

By JOHN A. BATEMAN, Chief Marshal, Holy Name Division

Chicago Holy Name men again proved loyalty to their spiritual leader and their deep interest in activities fostered by the general officers last Sunday afternoon when 15,000 strong they marched to pay tribute to His Eminence, Cardinal Mundelein, on his return from Rome.

Instead of the suggested quota of 8,000, the Holy Name division comprised from 15,000 to 17,000 members of 157 branches, or nearly double that quota.

Besides turning out in such large numbers, the Holy Name men showed their desire to do their part to the best of their ability by assembling at the several points far in advance of the scheduled time. Some units were at their places at 1 p. m. and the latest branches were on hand before 1:30, so that the three brigades were in line and moving into Michigan Avenue promptly at 2:30 p. m.

### FLAGS MASSED NEAR CENTER

The various branches further indicated their whole-hearted co-operation with the general officers of the society and those in charge of the parade by readily losing their identity by sending their flags and banners to the color unit, which was near the center of the division. By doing this the branches made it impossible for anyone to identify them, but they gladly did this in order to present a uniform appearance and to comply with the requests of the parade executives.

All who had anything to do with the organization of the Holy Name division sincerely thank all Holy Name men who participated in what was one of the greatest demonstrations in Chicago's history. Branch presidents and others who saw that the marchers were equipped with American flags and the official parade badges also deserve the gratitude of the society.

### OFFICERS OF THE DIVISIONS

The chief marshal of the Holy Name division, in addition to the whole-hearted support of the various branch officers, is indebted to the following men who were of invaluable assistance in marshaling the huge membership:

Chief marshal's staff: Major John M. Doyle, Our Lady of Sorrows branch; Capt. Ignatius P. Doyle, St. Thomas Aquinas; Capt. E. Kelly, St. Margaret Mary.

Brigade commanders: A. A. Offerman, St. John's, Joliet, north brigade; F. E. Miller, St. Agatha's, west brigade; D. W. Anglin, St. Felicitas, south brigade.

Battalion commanders: South brigade: A. W. Swain, St. Agnes; A. B. Buttliere, St. Mary of Mt. Carmel; Messrs. Ruby, Brown and Wilkinson, Our Lady of Peace.

West brigade: A. L. Ewing, St. Mel's; W. J. Bolger, St. Agatha's; Mark Cribben, St. Agatha's.

North brigade: Henry Becker, St. Pius; M. J. Mayers, Our Lady of Angels; Mr. Geary, Our Lady of Peace.

Marshal of colors: John F. Bruns, St. Mary of Mt. Carmel.

Marshal of executive committee: P. J. V. McKian.

The Holy Name division, marching sixteen men abreast, was a mile long as it was on parade. After the men had separated into two divisions of eight men each and lined up along the boulevard, they reached from North Avenue south of Oak Street.

The Holy Name division had four bands, the marine band heading the unit, St. Procopius College band of Lisle ahead of the west siders, St. Mary's Training School leading the colors and Visitation Holy Name band in front of the south unit. The south side unit, composed of more churches and branches, had the largest number in the parade. St. Sabina's and St. Andrew's branches were among those with the largest delegations.

The parade was one of the largest ever seen in Chicago, if not the largest, and the showing in it made by Holy Name men certainly is a source of great gratification to all interested in the society. The way the Holy Name men turned out was further proof of the general interest and activity of Holy Name men, especially since nearly every Holy Name man had an urgent invitation to march with some other society or parish organization.

### KNIGHTS OF COLUMBUS DIVISION

The Knights of Columbus division included about 10,000 marchers.

Formation of the Knights of Columbus Division: Marshal Hon. Francis P. Brady, Adjutant, Captain Arthur T. Broche.

State Council: State Deputy Edward Houlihan, State Secretary Henry J. Lynch, Past State Deputy, Joseph J. Thompson and District Deputies.

Fourth Degree Band: George Serak, Marshal; John J. Phelan, 1st Asst.; Wm. E. Donahue, 2nd Asst.; Wm. S. Callinan, 3rd Asst.; J. J. Clifford, 4th Asst.; George Stanton, 5th Asst.; John Fox, Color Bearer. Congress Street right resting on Michigan Avenue.



*International Newsreel Photo.*

#### HIS EMINENCE GEORGE CARDINAL MUNDELEIN

As he appeared when he alighted from the train in Chicago upon his return from Rome. He is here shown in the full robes of a cardinal and wearing the "Red Hat."



**The Councils:** The formation of the councils was by Battalions and the councils were grouped in 13 Battalions as follows:

Battalions One and Two Included: Band; Chicago, Marquette, De La Salle, Illinois, Englewood, Lafayette, DeSoto. Formed on Congress Street from Michigan Avenue to Wabash Avenue. Assistant Marshals Thomas J. Clancy and Arthur Manning.

Battalions Three, Four and Five, including Band: Phil. Sheridan, Calumet, Damen, Feehan, Charles Carroll, Fort Dearborn, Leo XIII, Father O'Connor, Commercial, Hildebrand, Loyola-Hyde Park, Quilmette, Columbus, Gen. Jas. Shields. Formed on Congress Street from Wabash Avenue to State Street. Assistant Marshals, Joseph M. Cusick, Joseph I. Lang, and Joseph A. Manning.

Battalions Six, Seven and Eight, Including Band: Hughes, LaRabida, Chicago Heights, Ravenswood, Brownson, Daniel O'Connell, Daniel Dowling, Newman, Thomas Aquinas, Commodore Barry, St. Cyr Day, Madonna, Hennepin, Arch. McHale, San Salvador. Formed on Harrison Street from Michigan to Wabash Avenues. Assistant Marshals, Edward J. Sordelet, Edward T. Dennehy, and Joseph Burke.

Battalions Nine and Ten, including Band: Father Setters, Americus, Blue Island, St. Augustine, Gen. Sherman, Father Perez, Washington, Santa Maria, Oak Park, Tonti. Formed on Harrison Street from Wabash Avenue to State Street. Assistant Marshals, James McDermott and Emmet McCarthy.

Battalions Eleven and Twelve, including Band: Bishop Ketteler, Nazareth, St. James, Genoa, Garcia Moreno, Auburn Park, University, Cardinal, Ridge, St. Patrick's, St. Philip Neri. Formed on Seventh Street from Michigan Avenue to State Street. Assistant Marshals Edward P. Brannick and George H. Braasch.

Battalion Thirteen, including Band: St. Francis Xavier, Pinta, St. Rita, Arch. Quigley. Formed on Seventh Street from Wabash Avenue to State Street. Assistant Marshall Alex. V. Caprano.

### THE CATHEDRAL PROGRAM

BY THE REV. FRANCIS A. RYAN

As announced in advance the Cathedral program was as follows:

The tremendous welcome that will be extended to His Eminence George Cardinal Mundelein, Archbishop of Chicago, on his return from the Sacred Consistory held at Rome, March 24, 1924, at which His Holiness Pope Pius XI created him Cardinal Priest of the Holy Roman Church of the title Maria del Populo will lead to the Holy Name Cathedral.

On entering the Cathedral which will be fully illuminated the Cathedral choir of one hundred and seventy-five voices will intone the Te Deum, the solemn hymn of thanksgiving. The Choir under the direction of Reverend Philip Mahoney and Reverend Paul Smith has prepared especially for this occasion.

On arriving in the sanctuary His Eminence will complete the "Children's Welcome" by giving Solemn Benediction of the Most Blessed Sacrament. Before leaving the Cathedral His Eminence will deliver a short sermon to the children. The attendants and officers at his service are as follows:

### ON CEREMONIES

Masters of Ceremonies: Rev. Francis A. Ryan, Rev. William R. Griffin, assisted by clerical students of the Quigley Preparatory Seminary; The Monsignori, clergy, regular and diocesan, will attend. Brothers also will be present.

The ministers to His Eminence, The Cardinal, will be: Master of ceremonies, D. J. Dunne, D. D.; Archepiscopal crossbearer, Rev. Francis M. O'Brien.

The assistant priest will be: Rt. Rev. Msgr. F. C. Kelley, D. D.

Deacons of honor will be: Rt. Rev. Msgr. E. A. Kelly, LL.D.; Rt. Rev. Msgr. F. Bobal.

Deacon: Rev. Thomas A. Kearns, Subdeacon; Rev. M. S. Gilmartin.

Laity of Cardinal's escort will be Edward A. Hines, K. C. S. G.; Denis F. Kelly, K. S. G.; Antony F. Matre, K. S. G.

On Tuesday morning, at half after ten o'clock in the Holy Name Cathedral, the most wonderful ceremony of the entire home-coming will take place. Solemn Pontifical Mass will be celebrated by Rt. Reverend Edmund M. Dunne, D. D., Bishop of Peoria, in the presence of His Eminence, Cardinal Mundelein.

Rt. Rev. Peter J. Muldoon, D. D., Bishop of Rockford, will deliver the sermon.

### 1,200 PRIESTS IN LINE

The procession into the Cathedral will march from the Cathedral school on Cass Street. It is expected that more than twelve hundred priests will do honor to the Cardinal by participating in this wonderful ceremony.

All the students of the Quigley Preparatory seminary and St. Mary's of the Lake seminary will be at the head of the procession. Immediately following them will be the regular and diocesan clergy of more than a thousand. Forty Monsignori will come next and then thirty-five Bishops and four Archbishops. Many Superiors of the Religious Orders in the country will also attend. It will be the largest gathering of the clergy ever taking place in this part of the country.

It is expected that the Honorable William Dever and his Cabinet will be in attendance. All the members of the Judiciary in the city of Chicago, all the Federal Government, members of every Consulate, the Board of Directors of the Associated Catholic Charities, and a delegation of prominent members from every parish in the Archdiocese.

The people of the entire city will be present on this occasion to do honor and show their esteem for His Eminence. The Cardinal will conclude the Pontifical Services by an address to the clergy and laity of the Archdiocese.

### MONSIGNORI

Among those present will be: Very Rev. B. J. Shiel; Rt. Rev. J. C. Plagens, D. D.; Rt. Rev. J. M. Doyle, LL.D.; Rt. Rev. J. H. Schlarman, D. D.; Rt. Rev. B. G. Traudd; Rt. Rev. T. P. Bona; Rt. Rev. F. J. Van Antwerp; Rt. Rev. P. J. McDonnell; Rt. Rev. F. A. Purcell; Rt. Rev. S. R. Roumie, O. S. B. M.; Rt. Rev. Francis Bobal; Rt. Rev. P. W. Dunne; Rt. Rev. E. A. Kelly, LL.D.; Rt. Rev. F. A. Rempe, V. G.; Rt. Rev. M. J. FitzSimmons, V. G.; Rt. Rev. F. C. Kelley, D. D.

### ABBOTTS

Rt. Rev. V. Kolbeck, O. S. B., Abbott of Lisle, Illinois; Rt. Rev. M. Veth, O. S. B., Atchison, Kansas; Rt. Rev. Arch-Abbott Aurelius, O. S. B., Beatty, Pa.

## BISHOPS

The Right Rev. Bishops and their Chaplains will be as follows:

Rt. Rev. H. Howard, D. D., Auxiliary Bishop of Davenport; Rev. Philip L. Kennedy, Rev. Francis E. Scanlan.

Rt. Rev. J. A. Griffin, D. D., Bishop of Springfield; Rev. E. S. Keough, D. D., Rev. J. B. Furay, S. J.

Rt. Rev. F. W. Howard, D. D.; Bishop of Covington; Rev. P. Neuzil, O. S. B., Rev. F. Stauble, O. M. C.

Rt. Rev. J. A. Floersch, D. D., Co-Adjutor Bishop of Louisville; Rev. P. T. Janser, S. V. D., Rev. D. Croke.

Rt. Rev. A. J. McGavick, D. D., Bishop of La Crosse; Rev. F. Reynolds, Rev. P. L. Biermann.

Rt. Rev. P. J. Muldoon, D. D., Bishop of Rockford; Rev. E. J. Fox, Rev. M. A. Dorney.

Rt. Rev. M. C. Lenihan, D. D., Bishop of Great Falls; Rev. Edmund Byrnes, Rev. A. Skrypko.

Rt. Rev. T. F. Lillis, D. D., Bishop of Kansas City.

Rt. Rev. J. B. Morris, D. D., Bishop of Little Rock; Rev. W. J. Lynch, Rev. P. T. Gelinas.

Rt. Rev. E. M. Dunne, D. D., Bishop of Peoria.

Rt. Rev. J. J. Lawler, D. D., Bishop of Lead; Rev. J. T. Bennett, Rev. J. M. Lange.

Rt. Rev. J. Chartrand, D. D., Bishop of Indianapolis; Rev. E. L. Dondanville, Rev. P. T. Shewbridge.

Rt. Rev. J. Schrembs, D. D., Bishop of Cleveland; Rev. J. J. Code, Rev. A. J. Wolfgarten.

Rt. Rev. J. P. Lynch, D. D., Bishop of Dallas; Rev. W. L. Kearney, Rev. D. Konen.

Rt. Rev. J. McCort, D. D., Bishop of Altoona; Rev. J. M. Bowen, Rev. T. J. Bobal.

Rt. Rev. H. Althoff, D. D., Bishop of Belleville; Rev. A. J. Dedera, Rev. O. C. Nabholz.

Rt. Rev. M. J. Gallagher, D. D., Bishop of Detroit; Rev. F. Kuderko, Rev. T. F. Quinn.

Rt. Rev. D. Gorman, D. D., Bishop of Boise; Rev. L. Schlimm, O. S. B., Rev. A. Halgas.

Rt. Rev. J. T. McNicholas, D. D., Bishop of Duluth, Rev. C. J. Quille, Rev. A. Casey, O. P.

Rt. Rev. J. Jeannard, D. D., Bishop of LaFayette; Rev. W. Agnew, S. J., Rev. J. Wirth, O. S. B.

Rt. Rev. J. F. McGrath, D. D., Bishop of Baker; Rev. H. Kieserling, O. F. M., Rev. K. Zakrajsek, O. F. M.

Rt. Rev. E. Heelan, D. D., Bishop of Sioux City; Rev. F. Gaudet, S. S. S., Rev. J. H. Crowe.

Rt. Rev. J. G. Murray, D. D., Auxiliary Bishop of Hartford; Rev. D. Luttrell, V. Rev. M. L. Egan, O. S. A.

Rt. Rev. E. B. Ledvina, D. D., Bishop of Corpus Christi; Rev. W. D. O'Brien, Rev. J. Van Heertum, O. Praem.

Rt. Rev. Hugh Boyle, D. D., Bishop of Pittsburgh; Rev. F. Gordon, C. R., Rev. C. Sztuczko, C. S. C.

Rt. Rev. E. F. Hoban, D. D., Auxiliary Bishop of Chicago; Rev. M. Ciufoletti, C. S. C. B., Rev. W. Vukonic, O. F. M.

Rt. Rev. J. G. Pinten, D. D., Bishop of Superior; Rev. P. Brosnahan, O. S. M., Rev. T. Levan, C. M.

Rt. Rev. P. Barry, D. D., Bishop of St. Augustine; Rev. D. Byrnes, Rev. N. L. Franzen, C. SS. R.

Rt. Rev. J. J. Swint, D. D., Bishop of Wheeling; Rev. L. J. Walter, O. C. C., Rev. W. Cartwright, C. S. P.

Rt. Rev. B. J. Mahoney, D. D., Bishop of Sioux Falls; Rev. E. Roman, C. P., Rev. B. Rogers.

### ARCHBISHOPS

The Most Reverend Archbishops and their Chaplains are:

Most Rev. S. Messmer, D. D., Archbishop of Milwaukee, Rev. J. M. Seanlan, Rev. J. Dettmer.

Most Rev. J. Keane, D. D., Archbishop of Dubuque; Rev. J. J. Jennings, Rev. M. J. Sullivan.

Most Rev. J. W. Shaw, D. D., Archbishop of New Orleans; Rev. J. J. Denison, Rev. B. Springmeier.

Most Rev. A. Dowling, D. D., Archbishop of St. Paul; Rev. M. O'Sullivan, Rev. H. P. Smyth.

Following the Pages and Master of Ceremonies will come the Subdeacon, Rev. M. Kruszas; the Deacon, Rev. F. Ostrowski. The Assistant Priest, Rt. Rev. Msgr. W. M. Foley and the Celebrant, Rt. Rev. E. M. Dunne, D. D., Bishop of Peoria, Illinois.

The Ministers to His Eminence, the Cardinal, will include Master of Ceremonies, Rev. D. J. Dunne, D. D., and Rev. James Horsburgh.

After the Pages, Achiepiscopal Cross Bearer and Acolytes, will, come the Deacons of Honor, Rt. Rev. Msgr. F. A. Rempe; Rt. Rev. Msgr. P. W. Dunne.

The Assistant Priests will be Rt. Rev. Msgr. M. J. FitzSimmons. Then will follow His Eminence, George Cardinal Mundelein, attended by Knights of St. Gregory.

### MASS FOR THE RELIGIOUS

On Saturday morning at ten o'clock, May 17, in the Holy Name Cathedral, a solemn Pontifical Mass will be celebrated by the Rt. Reverend E. F. Hoban, D. D., Auxiliary Bishop of Chicago, in the presence of His Eminence George Cardinal Mundelein, for the Religious of the Archdiocese.

There are more than fifty different Communities represented in the archdiocese and a large number of nuns from each community will be in attendance. The entire faculty from 15 colleges and academies, 17 High schools, and 250 Parochial schools will be in the Cathedral for this service.

In addition the Sisters from all the Orphanages, Hospitals, Infant Asylums, Working Girls' Homes, Homes for the Aged, etc., will be present. After the Pontifical Mass, His Eminence will address all the Religious of the Archdiocese. The list of the officers will be as follows: Master of Ceremonies, Rev. Francis A. Ryan.

Cross bearer and Acolytes, Clerical students of the Quigley Preparatory seminary. The Clergy, regular and secular, and the Monsignori.

The Ministers to the Rt. Rev. Celebrant will be Subdeacon, Rev. V. Blahunka; Deacon, Rev. D. L. McDonald; Assistant Priest, Rev. J. F. Ryan; Celebrant, Rt. Rev. Edward F. Hoban, D.D., V.G., Auxiliary Bishop of Chicago.

The Ministers to His Eminence, the Cardinal, will be Rev. D. J. Dunne, D.D., Master of Ceremonies. The Episcopal Cross Bearer will be Rev. John A. McCarthy. Deacons of Honor, Rt. Rev. Msgr. P. J. McDonnell; Rt. Rev. Msgr. F. A. Purcell. Assistant Priest, Rt. Rev. Msgr. A. J. Thiele.

### AT THE CATHEDRAL AFTER THE PARADE

BY AGNES T. RYAN

It was a great pageant, viewed by nearly a million people massed along the route to greet the first Cardinal of the west. Long before the High School escort reached the Cathedral of the Holy Name, last Sunday, boys and young men had been filing into their assigned places, their school banners contrasting with the coat of arms of the United States, the papal coat of arms and the escutcheon of Cardinal Mundelein, draped from arches and cornices throughout the church, gorgeous in its illumination and color.

Included among this great congregation of youth, for aside from the clergy and Cardinal's committee only boys were admitted, were the students of the Quigley Preparatory Seminary, Loyola and De Paul Universities, St. Ignatius, St. Cyril, St. Rita and St. Stanislaus Colleges, De La Salle Institute of Chicago and Joliet, Holy Trinity, St. Mel and St. Philip High Schools, St. Patrick's Commercial Academy, St. Michael's School for Boys, besides the boys of the Angel Guardian Orphanage.

In the sanctuary, red was the predominating color. The Cardinal's throne of cardinal red was given an added touch of brilliancy by the trimmings of gold. On a line with the throne before the main altar, was the prieu dieu under a coverlet of heavy moire red silk.

At 5:35 P. M., a fanfare of trumpets from the choir loft, announced the signal of welcome to the procession that had started up the main aisle of the church.

An acolyte led, followed by the cross bearer with the new papal cross. Then came a double file of acolytes. Preceded by two tiny acolytes, came the Cardinal, who gave his blessing to the kneeling congregation, first on one side and then on the other, as he walked up the aisle to the sanctuary.

Edward Hines, D. F. Kelly and Anthony Matre, Knights of St. Gregory, walked as escorts to His Eminence, a step to the rear and carried part of his robes. Four small pages stretched out the length of the Cardinal's train and bore it along with childish reverence and dignity.

Then with an alertness and dignity, with his head lifted high in the deep knowledge of his consecration—a cardinal wears the color of blood as a pledge of his readiness, even for a martyr's death—George Cardinal Mundelein stepped to the throne.

The Rt. Rev. Monsignori, Edward A. Kelly, LL. D., Francis Bobal and Francis C. Kelley, D. D., then proceeded to chairs near the Cardinal who was also assisted by the Very Rev. Denis Dunne, D. D., pastor of Holy Cross Church.

There was a zeal for his flock as he arose to speak to that vast assemblage of boys who looked up at him with eager faces and steadfast eyes.

Well chosen was his titular church in Rome, the Church of Santa Maria del Populo, Saint Mary of the People, for the Cardinal as he spoke had a deep realization that these were his people, the young folk gathered before him. His address was of their future and that of their city, their country, their church.

It was a straightforward address, delivered with the forcefulness of one who never fails to present his message in splendid manner.

Following the Cardinal's address, there was solemn benediction of the Blessed Sacrament given by the Rt. Rev. Edward F. Hoban, D. D., assisted by the Rev. Thomas A. Kearns, pastor of Immaculate Conception Church, as deacon and the Rev. M. S. Gilmartin, pastor of St. Anselm's Church, sub-deacon. The Rev. Francis A. Ryan, assistant chancellor, was master of ceremonies.

The Rt. Rev. James A. Griffin, D. D., Bishop of Springfield, was assisted by the Rev. J. P. Morrison of the Cathedral and the Rev. Samuel David, pastor of St. Ephrem's Church.

Present at the services also, were the Cardinal's two sisters, Mrs. Theodore Eppig of Long Island, N. Y., and Mrs. Arthur B. Hull of Forest Hills, N. Y. Accompanying Mrs. Eppig were her five sons and one daughter: Joseph, George, Theodore, Arthur, Edmund and Rita. With Mrs. Hull was Mr. Hull, who with Mrs. Eppig and the younger children had escorted the newly elevated Cardinal on the special train from New York. The four elder Eppig boys had made the trip from Campion College, Prairie du Chien, Wis., especially for this occasion.

It was 6:30 P. M., when the Cardinal emerged from the chancery office on Cass Street, to begin the journey homeward after the great day of triumph.

Here also a surging crowd greeted him. Among them were mothers with their little children whom they held up to be blessed by this new prince of the Church.

The blessings given, His Eminence stepped into a waiting automobile and was soon turning into the driveway leading into his residence at North State Street and North Avenue.

Here, too, a crowd awaited him. The special police guard in formal dress headed by Captain Prendergast, formed a lane for the Cardinal up the stairs.

At the door, he stopped and turned to his guards.

"I am very tired," he said, "but it has been a wonderful, wonderful day; a wonderful greeting. May God bless you."

### IN THE CATHEDRAL TUESDAY MORNING

BY REV. FRANCIS A. RYAN

Thousands of people found their way to the Cathedral of the Holy Name on Tuesday morning. They started early in order to secure places, with full understanding of the generosity of Chicago crowds. They were there in large numbers long before the doors were opened.

The grand old Cathedral, roused to memories of former events of note, could recall many scenes of splendor and magnificence. But it is almost certain that Tuesday morning presented the climax.

Thousands could not gain entrance to the commodious building when the long procession took its way from the Cathedral school hall south on Cass Street, west on Superior, towards the main entrance. They could only line themselves along the way of march, permitting a thin lane of passage for the clerical procession.

First came the cross bearer and acolytes. Then in turn followed students of St. Mary of the Lake Seminary and of seminaries of religious orders in the diocese. Priests of the archdiocese, and of religious orders with visiting clergy from all parts of the world then wended their way along, two by two. Over one thousand were in line, preceding thirty-one bishops, three Abbots and four Archbishops. Then came the officers of the Mass and finally His Eminence, Cardinal Mundelein with his attendants.

The cathedral was gorgeously decorated with flags, bunting and other ornaments of white and gold. There was a blaze of light and a sudden flare of trumpets as the head of the long procession appeared. The fanfare of clarions continued in a solemn grandeur until all were in place, the Cardinal last in the long line.

"*Ecce Sacerdos*," sang out the choir as His Eminence appeared in the aisle. And Singenberger's magnificent rendering thrilled all as they knelt for the Cardinal's blessing as he moved slowly towards the altar. From aloft continued the splendid music presented by

the Cathedral Quartette and choir, augmented by Quigley Seminary Choir, members of the Casino club and twenty-four musicians from the Chicago Symphony orchestra.

The Right Reverend E. M. Dunne, D. D., bishop of Peoria, was celebrant of the Mass. The assistant priest was the Rt. Rev. William E. Foley. The deacon was the Rt. Rev. F. Ostrowski; the sub-deacon, Rt. Rev. M. Kruszas.

The assistant priest to His Eminence, the Cardinal, was the Rt. Rev. M. J. FitzSimmons, V. G. The Deacons of Honor were Rt. Rev. F. A. Rempe and the Rt. Rev. P. W. Dunne.

Ministers to the Cardinal included the Very Rev. D. J. Dunne, D. D., the Rev. Jas. Horsburgh, and the Papal Knights, D. F. Kelly, K. S. G.; E. F. Hines, K. S. G., and Anthony Matre, K. S. G.

The sermon was preached by the Rt. Rev. P. J. Muldoon, D. D., bishop of Rockford, and is printed in full elsewhere in these columns.

#### CARDINAL'S FIRST ADDRESS

His Eminence, at the conclusion of the Mass, addressed the large congregation as follows:

“There comes occasionally in the life-time of some of us a day when the heart is full and overflowing with gratitude. Such a day has come for me.

“I have just come back from the Eternal City, from the steps of the Papal throne, from the presence of Christ’s Vicar on earth.

“The words of welcome and praise from his lips still linger in my ears, and the warmth of his fatherly embrace remains with me like a benediction. He has laden me and my people with favors, and he has bestowed on me the greatest honor in his gift.

“After God, who has ever watched over me with particular care, I am most grateful today to His Vicar to be our loving and beloved here on earth, our Holy Father, Pope Pius XI.

“And may God long spare him to Father, chief shepherd and guide.

“During all those wondrous days when the attention of the Christian world was focused on the Church in the United States, my thoughts would wander back in affectionate gratitude to my clergy and people, who, after all, were the ones who had made it possible for me to ascend to this great dignity; who, by their loyalty and devotion, had won this distinction for their diocese and their archbishop; and, even though they might not themselves wear the scarlet robes, yet I prayed that they might all of them share the feeling of satisfaction that flowered in my soul, as the Sovereign



*P. & A. Photo.*

CARDINAL MUNDELEIN BLESSING THE MULTITUDE

To the thousands of men, women and children who lined the way from the Englewood station of the Baltimore & Ohio Railroad to the Holy Name Cathedral, His Eminence imparting his blessing.



Pontiff pictured the glorious future of the American Church, and lauded in glowing terms our charity and our brotherly love.

“But, even more generous still, is the cup of my gratification. When now I return again to my people, I find the arms of the city opened to receive me; I see the tear of welcome glistening in their eyes and I hear the chant of joy in the voices of their children; and I feel their happiness is complete, because the father has been honored, their bishop has been rewarded and their city and their diocese singled out for marked distinction.

“And, even as I thank them with all my heart, in the same breath I would reward them, for I bring them the blessing of our common Father, of him who is not only our Holy Father in name, but our Holy Father in every sense of the word; whose kindness appears in every word that falls from his lips, whose goodness looks forth from his eyes and lurks in his smile, whose holiness shines out best when he offers up the sacrifice of the Mass and gives the bread in Holy Communion.

“‘Bless them,’ he said to me, ‘Bless them all, each and every one, bless them in my name.

“‘Bless them because they have been so generous to the little ones, bless them because they have so helped to build up the Church of God, bless them because they have been a source of consolation to me and have helped to lighten my burden, bless them because they have tried to be exemplary Catholics.’

“Tell me, my good priests and people, if your dear old mother dwelt across the sea and she sent you a message of this kind, would you not feel that all your efforts were well repaid? That is why I said I bring you your reward.

“But, it is likewise a day of thanksgiving for this city and this diocese. Today it ranks with the capitals of the world, with Paris, Madrid, Milan, Vienna and even New York, where rules a cardinal archbishop. The youngest of them all, only of yesterday, it is chosen to be a leader in the West.

“What an honor this is for every Catholic; but even more, what an added responsibility, and yet I am convinced that all of you will fulfill that duty, live up to that responsibility, regard it as a prerogative to be the leaders and exemplars in every effort we make in the cause of charity, of education and of religion.

“Never have the people of Chicago or their priests disappointed me; never had I cause to complain of them in the past, never will they fail me in the future, I am sure, in any work we may undertake for the glory of God and the salvation of souls.

"And my prayer today for them and for me is the same as that I uttered when first I came among them, that last prayer of Christ for those who were to carry on his work on earth 'that they may be one with the Father, even as Thou and I art one; that they may be one in us.' "

Following the reading of the Papal Briefs by Monsignor Fitz-Simmons the Cardinal imparted the Apostolic Benediction.

#### BISHOP MULDOON'S TRIBUTE TO HIS EMINENCE

The Right Reverend Peter J. Muldoon, D. D., bishop of Rockford, Illinois, a priest of the archdiocese for many years and auxiliary bishop here before his transfer to the new diocese established at Rockford in 1909, preached an eloquent sermon at the Holy Name Cathedral on Tuesday morning.

Your Eminence, Most Rev. and Rt. Rev. Bishops, Monsignori, Very Rev. and Rev. Fathers and dearly beloved brethren of the laity:

We are assembled this morning to offer sincere thanks to God, for the steady and sturdy growth of the Catholic Church, both spiritually and materially in the United States; we also wish to express our sincere gratitude to Him who said to Peter, "Thou art Peter and upon this rock I will build my Church," that the successor of St. Peter, the Pope of Peace and Charity has seen fit to recognize the ever increasing importance of the Church in this section by calling from among his confreres the Metropolitan of the marvelous See of Chicago to a seat in the College of Cardinals. Our presence is likewise the testimony of our gratitude to Pius XI, both for the act which has enhanced the glory of the Church in the great west, but also for the gracious words he used when conferring the honor, for did he not declare: "We have heard of the great faith of your people, of the magnificent development of Christian life, of their flaming devotion to the Holy Faith, to the Vicar of Jesus Christ, to Jesus in the Blessed Eucharist. All this fills us with purest joy and gives us the golden key to the magnificent mystery of the miracle of charity which your country has shown."

Furthermore, we wish by this ceremony and our presence, to assure His Eminence, the first Cardinal of Chicago, that we most genuinely honor him whom the Vicar of Jesus Christ has so generously and so peculiarly honored.

We rejoice that this portion of the vineyard has blossomed so beautifully as to attract Papal attention; has borne fruit so abundantly that special recognition should be extended; has waxed so strong that the appropriateness of a representative from the west in the Senate of the Church Universal, should be hailed with praise and enthusiasm. We rejoice also that Catholics have played so well their part in the "Drama of Divine Pity," that he who represents Him who said, "Whatever you do to the least of these you do to me," in a burst of gratitude, exclaimed when conferring the Cardinal's Hat, "The great Drama of Pity has seldom had so large and potent a life as in your own country, where men's hearts contain such wealth of intelligence and force, infinitely most precious."

On such an occasion as this, sentiments of joy and gratitude pour forth as naturally from Catholic hearts, enlivened by faith and graced by love of their spiritual mother, ever ancient, but ever new, as does the sparkling water break forth from the spring fed by the eternal snows; but if I do not misread public acts, and generous expressions, even those outside the communion of the Catholic Church have not hesitated to express their interest in this historical and ecclesiastical event. Such exhibitions of brotherly love are most heartening, and bespeak the kindness, toleration, consideration and broad sense of appreciation for religion and religious personages that live in the hearts of all true Americans.

Nor is this to be wondered at when we consider the Christian atmosphere that surrounds our highest tribunals; the Christian principles that have entered into the interpretation of our constitution; the appeal that is made to the Almighty from whom all power and beauty comes; by our chief executives in public proclamations in time of suffering, trial and thanksgiving. The reverential words of the first President still have a meaning to all our citizens. Did he not dedicate our country religiously when he said: "It would be peculiarly improper to omit, in this first official act, my fervent supplication to that Almighty Being who rules the universe, who presides in the council of nations, . . . that His benediction may consecrate to the liberties and happiness of the United States, a government instituted by themselves for these essential purposes. . . . In tendering this homage to the Great Author of every public and private good I assure myself that it expresses your sentiments not less than my own; nor those of my fellow citizens at large, less than either. No people can be bound to acknowledge the invisible Hand which conducts the affairs of men more than the people of the United States." Noble, religious words are these! They still permeate our official, public and private life and take new form when occasion permits, in honoring religious institutions and religious personages; for these institutions are acknowledged the bulwarks of our Christian civilization and deserve affectionate respect, and these personages are rightly considered the exemplars of the noblest virtues, the apostles of the sublimest doctrine, and the proponents of the most exalted ideals; in other words, the same sound judgment of all serious Americans naturally leans towards the Divine, and what may be termed an instinct of faith becomes eloquent in expression when a fellow American is honored ecclesiastically.

I trust it may not be amiss to express the hope that this unusual ecclesiastical event that we are celebrating with all its attendant ceremonial and publicity may cause men, Catholic and non-Catholic, to pause for a moment to examine the claims of the Catholic Church; to scrutinize her wonderful history; to examine the monuments of her fertile genius decorating her pathway during 2,000 years; to seriously consider her supernatural life and to give her that admiration and attention due to "The only constant quantity in the midst of variables; a peculiarity not given to any other moral organization."

We believe that the Church which issued from the upper room in Jerusalem was complete as an organization and was endowed with all that was necessary for the salvation of the souls of men, as well as capable of bringing lasting peace to all nations; that she had a message that would fully satisfy the vagrant and restless heart of man, and that message was Jesus and Him crucified. The only message that could cause man to cry out—sufficient. Receiving it, man is truly little less than the angels; refusing it, man is only a starved

wanderer building upon sand. With his message the Apostles with holy audacity but without wealth, political or social power changed the pagan world and gained a great moral victory. When the authorities of the hour strove to hush their song of peace, joy and salvation, they cried the louder, "It is better to obey God rather than man."

Ever since Apostolic days, this admirable organization has had but one mission, "To teach all nations, all things Jesus had commanded to be taught." Addition to our subtraction from His doctrine has always been heresy. For all nations, all classes and all times she has repeated the identical lessons of faith, hope and charity. In season and out of season her task has been to guide and direct men's passions in order to elevate mankind; to purify the worldly by engraving the sermon of the Mount on their breasts; to scourge the vicious to make them saints; to reproach the merely rich that they might acknowledge their stewardship; to sooth the poor that they might be patient when the harness of poverty galled; and to enshrine in the heart of the child the image of Jesus, the Son of God.

This Church is man's best friend for she meets him in all phases of life, to defend him even against himself; to encourage him and to educate him as an individual, and as a member of the family and as a citizen. The human soul and its perfection are ever the quest and care of the Church. At all times, in the face of pagan teaching she proclaims the dignity, value and right to life of the unborn. When born, she throws about him the mantle of her protection, is uneasy until original sin has been washed from his soul, and she can tell him Heaven is his inheritance. Be he crippled or deformed or mentally deficient, she clasps him closer to her bosom and protects him against false humanitarians and harsh legislation that would consign him to cruel care or an early grave. Bereft of parents she gathers him into her charitable institutions where consecrated religious men and women may be both bather and mother to him.

When, as American citizens, irrespective of creed, we speak of the progress and ideals of our country, it is not always an empty boast. Critics to the contrary, we have, I believe, not only quantity but a fair strain of real quality among our citizens, and notwithstanding the accusation of being lovers of pleasure and materialistic, we have accomplished not only big things but also great and noble deeds, especially in regard to the youth of the country. Our Catholic citizens in their treatment of the child in an educational way have been an inspiration and an example to every patriotic citizen. They have not only proclaimed the value of the immortal soul, the need of that soul for the teaching of Christ, and the impossibility of rearing men to fit to serve in a democracy who are without morality which, as the Father of our Country said, cannot be without religion. These truly are sublime ideals and to translate them in an educational way into everyday life has cost American Catholics a sacrifice monumental and perhaps unequaled at any other period. But what matters the cost or the sacrifice if a contribution is made to American religious and educational life that is substantial, protective and enduring! We frequently hear the cry back to the constitution and the fundamental rights of man. If you wish, join in the sacred crusade for constitutional rights, but forget not that the Church says there is another and more necessary effort, without which the former will be spasmodic and weak, namely, to hold fast to Jesus Christ and His teaching for He is the way and the truth and the life, and to labor most assiduously that the wonderful youth of America be not deprived of the only philosophy and

theology that can make conscience sensitive, the heart pure, the will strong and the intellect fortified against chicanery.

May we not hurriedly consider the arresting panorama of the Catholic Church guiding, protecting and directing the family. If the family be the unit in the state then any organization that risks its all to keep it pure and wholesome and untarnished does deserve the praise of thoughtful and patriotic men. The morality of the nation can be judged by the respect which is given the marriage bond. The permanency and sanctity of the home has always had the watchful direction and tender solicitude of the Church. She has no physical force to compel men to live in one and unbroken marriage union, so necessary for the stability of the state and the family. She has nought to oppose to those who at times reject her position in regard to marriage, except undaunted courage, repeating sweetly but firmly, "It is better to obey God rather than man," and, "What God has joined together, let not man put asunder."

Again, follow this Church into civil and social life and behold her in court, market place and factory, teaching without reservation a doctrine that insures stability and order to the family, the State and the Church. "Let every soul be subject to higher powers, for there is no power but from God; and those that are, are ordained of God." (Romans XIII, 6.) Man to serve truly must serve through an enlightened conscience. There must be authority that civilization may exist; and that authority in whatever form is from God. Disobedience to this authority is sin, which will be punished by a Just Judge. This teaching is not a simple suggestion or a proposed solution for men to accept or reject as they please. It is a command and he who violates it violates an ordinance of God. The observers of this ordinance are the most Christian and patriotic of men. Those who deny its truth are gradually undermining the fabric of the State and are opening a wide pathway for confusion, weakness and anarchy.

This organization called the Church, my dear brethren, is, we believe, with all our heart and soul, divine in her Founder, Jesus Christ, the Son of God, divine in her organization directed and informed by the Holy Ghost, and teaches a divine doctrine as her mission. Singular, unique and peculiar, she has throughout the centuries, under all forms of government, dispensed the grace of Jesus Christ, and today is as young in her attributes as when the Holy Ghost breathed upon her, and she went forth to teach in Jerusalem the self-same truths that she is teaching in America today. Throughout the centuries, she has, without evasion, subterfuge or reservation, proclaimed the divinity of the Master, who gave her life and promised to her divine vitality unto the consummation of the world.

I have been prompted to give this imperfect and faint outline of the Bride of Christ that we might perhaps the better appreciate the exalted dignity conferred upon those chosen to be counsellors of him who rules and guides under God this instrument of God's mercy to men.

Our Divine Savior chose and confirmed Peter as head of the Church, and from then until now the Popes, the successors of St. Peter in unbroken line, have been the Vice-Gerents of Christ. These spiritual rulers have been the human agents through which the Master worked. Being human, they have always sought counsel and have always been surrounded by the ablest advisers. These advisers we today term the College of Cardinals and they form the senate of the oldest and most remarkable institution in the world's history. This august assembly, selected from many nations, is really international in its

thought and vision and considers all men, savage and civilized, as precious children committed to its shepherding.

Your Eminence, your name has been added to this illustrious College, which today, as in the past, is distinguished by the virtues, talents and accomplishments of its members. To you we turn to explain to your Eminent Confreres and the Holy Father Himself, the needs, the zeal, the sacrifice, the prayers, the devotion to the Holy See, and the hopes of the Catholic Church in the land of the free—the fairest, freest field ever offered to Christian activity.

It would, Your Eminence, ill become me to even allude to your personal qualities of heart and mind, after the Vicar of Jesus Christ has taken you by the hand and seated you among the members of his intimate household, and robed you with the scarlet, emblematic of your consecration to justice and charity. His imprimatur on you and your works is a seal so sacred and so complete that any attempted repetition or addition would be presumptuous. We may, though, and do most heartily rejoice with you in your elevation to the Cardinalate, which presupposes active faith, valiant leadership and a multitude of good works, and we offer you our sincere felicitations.

Your position in the Church is most exalted, your responsibility tremendous, but inextricably in both is magnificent opportunity. You will henceforth speak from a lofty pulpit; you will be seen and heard afar and your words, describing Jesus, All Beautiful, All Perfect, All Sufficient, will be a balm to the broken hearted, a staff to the weak, a prop to the indifferent and a stimulus to those who with pure hearts and chaste hands carry forward the banner of the Crucified.

What a wealth of opportunity in a civil and social life in unparalleled Chicago, not to go farther afield. Eager, restless and grasping is she for the things of time, but also seeking and searching that she may have the best spiritually and intellectually. Joining hands with the foremost citizens—big hearted and broad minded men—for the civic and social betterment of your city, you will be truly a Messenger carrying the salt with its savour of protection and purification.

Earnestly and sincerely do we rejoice with you and felicitate you that your Cardinalatial honors open wider than even before the door of opportunity to your talents and your service.

Your Eminence, you would be less than human, if today your heart was not charged with many strong and noble emotions. You are circled about by your revered and illustrious brothers in the Hierarchy, who utter a fraternal God speed you; you are surrounded by a clergy full of zeal, initiative and sacrifice and who are leaving after them monuments in churches, schools, and charitable institutions worthy of the golden age of the Church; and who pray that you may be spared to make more resplendent the See of Chicago; you are sustained by a laity who express their lively faith in generosity and loyalty. We welcome you home and say sincerely ad multos annos, but also permit us as the highest token of respect and appreciation to join with you in giving expression to the sublimest and sweetest sentiment that can issue from the heart of man, viz: Deo Gratias.

#### ONE MILLION DOLLAR DIOCESAN GIFT TO HIS EMINENCE AIDS SEMINARY

One million dollars from the Catholic people of Chicago was presented to His Eminence, Cardinal Mundelein, on Tuesday afternoon.

It was their tribute to the Cardinal, planned to aid him in furthering the project nearest his heart, St. Mary of the Lake Seminary, Area.

It was not for some weeks following his departure for Rome that the plan got under way. It is, therefore, a most remarkable expression of generous, sympathetic approval. At that time a meeting of the pastors was called by the Rt. Rev. E. F. Hoban, D. D., administrator. As result of this gathering it was decided to recommend to all thought for the Seminary.

It was conceded that assistance such as a generous offering could now bring to the Cardinal's plans would be immensely pleasing to him. It was known that he would accept nothing of this nature for himself. So the matter came to be presented in all Chicago parishes, quietly, without display.

The result was the whole-hearted response which on Tuesday was presented to His Eminence in the form of a check. It was given him at a gathering of priests and bishops after the Solemn Mass at the Cathedral.

It came as a complete surprise to His Eminence. Bishop Hoban made a short speech outlining the reasons and details of the presentation.

The Cardinal replied, proclaiming this to be the most magnificent climax to a splendid welcome that might be imagined and urging all present to convey to each individual donor his personal appreciation of the thoughtful remembrance on behalf of himself and on behalf of the thousands of young men who will be trained in the Seminary in future years to care for the spiritual needs of the Catholics of this great archdiocese.

There was a delightful informality about the occasion. The great gathering arose and cheered His Eminence, enthusiastically as he arose to receive the check from Bishop Hoban. The affair was in the nature of a luncheon at which the Cardinal entertained over one thousand guests.

#### MORE GENEROUS DONATIONS FOR THE SEMINARY

##### ONE HUNDRED THOUSAND DOLLAR GIFT

Mr. and Mrs. Frank X. Mudd of Oak Park presented the Cardinal with the sum of \$100,000 for the new Seminary. Mr. Mudd's gift was made without restrictions or conditions.

The Cardinal determined that it was to take the form of a memorial to Mr. and Mrs. Frank X. Mudd and some building of the Seminary group will bear their names.

In giving this splendid donation to His Eminence, Mr. Mudd did not suggest or impose any conditions or restrictions. The money was given for the new seminary, the planning and building of which has been the dearest object of His Eminence's affection. The Cardinal determined, however, that this gift would be commemorated in the form of a memorial. This will be accomplished by designating some building of the imposing seminary group to bear the names of Mr. and Mrs. Frank X. Mudd.

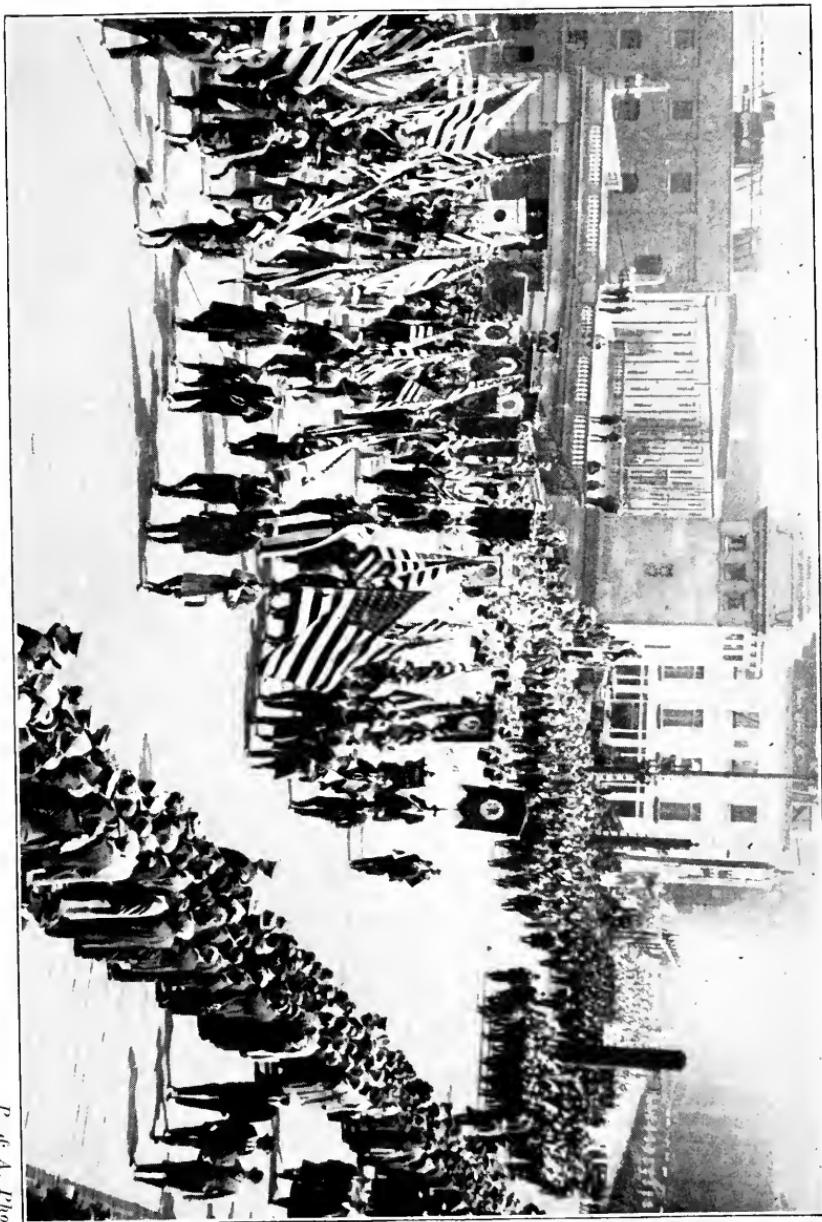
Mr. and Mrs. Mudd live in Oak Park and are members of St. Edmund's parish. Mr. Mudd was born in Lebanon, Kentucky, and was educated at St. Mary's College, Marion County, Kentucky. He has been a resident of Chicago for many years and has always been active in the business and civic life of the city. Mr. Mudd was very modest about discussing his bountiful gift to the seminary. It was only after diligent and persistent inquiry that he consented to give information relating to himself. Mr. Mudd is a member of the South Shore Country Club and the Chicago Athletic Club and is a zealous worker in the Holy Name Society. He is the organizer and president of the Live Poultry Transit Company and is also interested and identified with the Railway Equipment Corporation. Mr. Mudd in a quiet, unostentatious way has always been keenly interested in promoting the work of the Church. Mr. and Mrs. Mudd have devoted much of their time and labor to works of Catholic charity.

#### CATHOLIC ORDER OF FORESTERS

Among the interesting features of the return of His Eminence, Cardinal Mundelein, was the presentation of a gift from the Catholic Order of Foresters, of which Cardinal Mundelein has been the high spiritual director, as were his predecessors, Archbishop Quigley and Archbishop Fechan.

At the April meeting of the High Court of the Order, it was decided to present a check for \$25,000 to His Eminence and that a committee of the High Court should form a part of the delegation to New York to welcome the Cardinal home. This delegation consisted of High Chief Ranger Thomas H. Cannon, Vice High Chief Ranger Simeon Viger, Lawrence, Mass.; High Secretary Thomas F. McDonald, High Medical Examiner Dr. J. P. Smyth, and High Trustee Patrick E. Callaghan. Two other members of the High Court, high trustees, John E. Stephan and Leo J. Winiecki, were unable to attend.

On Saturday, May 10, as the special train was returning from New York, the Forester delegation, accompanied by several of the



*P. & A. Photo.*

## THE GREAT PARADE FORMING

Assigning the color bearers.



clerical members, appeared in the Cardinal's car by appointment. The high chief ranger made the presentation address to His Eminence, and concluded by handing the gift of the Order to him.

The latter, in a most happy response, cordially thanked the officers for the gift of the Catholic Order of Foresters. He referred, especially, to the fact that the Foresters' gift was the first he had received on his return from Rome and it was the first he had received from any Catholic organization. He paid high compliment to the officers and members of the society as a truly Catholic body of men, who were engaged in the work of protecting the homes of their members and at the same time being truly representative in all movements in the interest of the Church, of education and of charity.

He stated that it was his intention to devote this gift to the seminary at Area, Ill., and to make it a perpetual memorial to the Order, where, not only the present class of priests but future generations of the students who would pass through the seminary might note that the gift of the society had been a means of great help to the seminary. He expressed his desire to continue as the high spiritual director and hoped that the Order might continue its career with as great success in the years to come as had characterized the more than forty years of its career. He concluded by blessing the members of the Order and their families.

This little ceremony concluded it was followed by the presentation by Rev. James M. Scanlan, D. D., member and chaplain of McMullen Court No. 7, of a beautiful engraved address to His Eminence, which was signed by all the members of both delegations to New York. Mr. Henry Mawicke of Our Lady of Lourdes, made the presentation address. The volume is a fine example of illuminated pen work on parchment, bound in cardinal leather.

An actual count of the clerical and lay delegation to New York disclosed that one-third thereof was composed of members of the Catholic Order of Foresters.

#### CATHOLIC DAUGHTERS OF AMERICA GIVE \$10,000.00

Another presentation of much interest made on the train which bore the Cardinal from New York to Chicago was a certified check for \$10,000.00, the gift of the Illinois branch of the Catholic Daughters of America. The representative of the society was the distinguished war chaplain, Rev. George T. McCarthy, pastor of St. Margaret Mary parish and the chaplain of the active and vigorous society. The Catholic Daughters of America number less than eight thousand in Illinois but they are thoroughly imbued with the desire

to advance the cause of education and accordingly have exerted themselves to assist in the movement launched and fostered by Cardinal Mundelein for the great University.

#### WOMEN'S CATHOLIC ORDER OF FORESTERS

Catholic women of Chicago were not surpassed by the men in the generosity of their gifts nor the zeal of their welcome to His Eminence, Cardinal Mundelein, in honor of his elevation to the Cardinals. A number of women's organizations were represented by gifts and in the demonstrations women's organizations took a part that received widespread commendation.

Outstanding among the money gifts was a sum of \$5,000 from the Women's Catholic Order of Foresters. The gift, which is for St. Mary of the Lake Seminary at Area, was presented to His Eminence Saturday, succeeding his return by Miss Mary L. Downes, high chief ranger of the organization.

In the gift is represented the generosity of hundreds of members of the order in Chicago and suburbs. The amount was collected in nickels and dimes from the working women as well as the society matrons who constitute the membership.

The fund was originally collected to aid in the work of the Women's Forester Club, the downtown club for working women, but since that activity was no longer in need of the fund, it was turned to the other use.

#### CIVIC RECEPTION AT AUDITORIUM

BY GERTRUDE A. KRAY

Reverence for the man, honor for the Church he represents and civic pride in possession of a notable personality within its domain. This was the three-fold object that brought thousands of people to the Auditorium Monday night to join in a testimonial to His Eminence, Cardinal Mundelein.

It was Chicago's tribute, the citizens' reception, and generous was the response. Thousands could not gain entrance to the great auditorium. Many of them lingered, thronging the streets, hoping for even a sight of him as he passed.

Fittingly, in the great demonstration that brought people of all creeds together, the Cardinal, as the representative of a Church that proclaims to all its unity and charity, made two of the points of attraction, the central theme of his address. Honor for the Church of God, and duties of good citizenship, he emphasized. Sincerity

and earnestness, as always characterized his speech. His words came clear and forceful that reached every part of the great building.

He was an imposing figure as he stepped alertly across the stage of the auditorium to his throne in the center arranged for him. The cheers of the vast audience were deafening and the crowd was on its feet for some time in respectful tribute. Above his throne hung his coat of arms and draped across the back of the huge stage was stretched a great American flag. There was a profusion of American flags in the hall proper. The national emblems were draped from the boxes and were combined with the papal colors, yellow and gold, on the walls and over doorways.

It was a scene of joy that greeted His Eminence. The sea of upturned faces was one on which he could read supreme gladness in the honor that had come to him. There was a response in every heart, that had been equalled on few occasions of similar nature in Chicago.

On the stage were seated three hundred pastors of the archdiocese with dignitaries representing the hierarchy, officials of the state and of the city. Governor Small and Mayor Dever led the city and state representatives. George M. Reynolds addressed the audience on behalf of non-Catholics of the city. Mr. D. F. Kelly, K. S. G., acted as chairman.

Other addresses were made by M. F. Girten, Jas. A. Calek, Edmund K. Jarecki and James G. Condon. That of His Eminence is given in full elsewhere in these pages.

Shortly after 8 o'clock the Paulist choristers filed slowly into place near the front of the stage and the testimonial was in progress. With the opening strains of the "Star Spangled Banner," boyish voices of the youthful leaders resounded high and clear above the audience. In the choral number, "Ecce Sacerdos," the singers were at their best and the enthusiastic applause was prolonged to show them honor. In the closing number, "America," the choristers led the singing and quite appropriately added a final patriotic touch to an evening of great importance.

The greeting of the non-Catholic residents of Chicago was expressed by George M. Reynolds, who in his opening remarks voiced the thought that "This honor has come to Cardinal Mundelein because he has deserved it. He has traveled upward not without effort. If we will but look backward into the life of this new prelate of the Catholic Church we shall see stepping stones upon which has been written, faith, determination, hope, duty, sacrifice and all the others."

It was a thought for youth to carry home.

**D. F. KELLY IS CHAIRMAN**

D. F. Kelly, who introduced the speakers, praised His Eminence for the great part he has taken in the formation and operation of the Associated Catholic Charities of Chicago. Others among the speakers likewise referred to the great task of caring for Chicago's poor and how a systematic method had been evolved under the leadership of this new prince of the Church.

Mayor Dever, who sat upon the right hand of the Cardinal, expressed the opening welcome greeting. He gave evidence of the city's pride in his elevation and thanked the people of Chicago of all faiths for their welcome.

**JUDGE E. K. JARECKI**

Judge Jarecki recalled with pride his early days in St. Hedwig's parish school and then sketched Chicago church history, concluding with the following tribute:

"Your Eminence, since your appointment and arrival in the archdiocese of Chicago as its Archbishop, I have had opportunity to follow your various undertakings and endeavors. With the utmost pride and deepest satisfaction, I have watched closely the care that you have given the orphans, the love that you have had for the poor as exhibited in your establishment of the Associated Charities, the interest and arduous effort you have taken and given to the education of the clergy and the youth of our community. All this has been a source of real pleasure that has elevated our hearts and souls and has increased our own civic pride so that today we can really rejoice together with the rest of the archdiocese, that the Roman Pontiff has so deservedly elevated you to the dignity and position of Cardinal.

"We, the laity, particularly rejoice in your elevation, because your life is a living example of success and achievement attained by hard work and self-sacrifice. Originating in modest circumstances, you have, by application, sacrifice and devotion to ideals, succeeded in a comparatively short space of time to win distinction and elevation to a position next to the highest in the hierarchy of the Catholic Church.

"May Your Eminence continue in this good and holy work, in this exalted position, for the welfare of our community and the people of this archdiocese, and for the good of this great country and our own City of Chicago, and may Almighty God shower Your Eminence with his greatest blessings."



*Underwood & Underwood.*

### THE MARCHING THOUSANDS

Conservative estimates placed the marchers at one hundred thousand.



## M. F. GIRTEN

Judge Girten's was a message of congratulation eloquently expressed, including all classes of citizens, briefly enumerating the many different features of work for all that have been so successfully directed by the Cardinal.

The Judge went on to say that for all these reasons, on this occasion we are grateful to and we thank His Holiness, Pope Pius XI for the distinction bestowed on the Archbishop of Chicago as a visible mark of appreciation and approval of excellent service in this part of God's vineyard; "and in consideration of these honors we pledge our loyalty to His Holiness and we assure Your Eminence that it shall be our aim to continue our co-operation in every endeavor you have begun or may undertake and we hope that in a measure our efforts may match your zeal in the things that are for the betterment of our community and our times. May Your Eminence be given many, many years of good health to remain our advisor and our leader in our service to God and our fellowmen for that is the service to which Your Eminence years ago dedicated your health, your strength, your talents, your good will, your life, God bless our Archbishop George Cardinal Mundelein."

## JAMES K. CALEK

Mr. Calek, speaking of citizens of Slav origin, said that there were twenty-eight parishes in Chicago with over eight thousand children of those races who formed part of the Cardinal's spiritual charges.

Speaking of the Americanization progress amongst these children he referred to the schools encouraged by His Eminence and of the splendid work done in them.

Again speaking for his confreres he addressed the Cardinal:

"As such, then, we greet Your Eminence, and rejoice over the rare distinction conferred on your august and exalted person. We congratulate ourselves, to have been honored by our Holy Father in Your Eminence's distinction. We feel we have been honored as Americans at large, and as Your Eminence's diocesans in particular. We feel honored at the thought, that our beloved Archbishop has been deemed worthy to take part in the direct government of the great kingdom of God on earth. From this we shall draw a powerful inspiration to take lively interest in everything that is to concern this great kingdom of Jesus Christ on earth."

## JAMES G. CONDON

Mr. Condon opened his address with a review of the history of the church through the centuries and of the aid toward progress

ever given by church leaders. In outlining its influence upon American life, he said:

"We do not tarnish the luster of others by recording in letters of gold the loyalty and devotion of Catholics to America. We are admonished by the rulers of the Church that in order to crown our citizenship with a befitting glory, we must fortify it with religious duty. Therefore in America, loyalty to the republic is a Divine admonition, and it is a precept of the church that resistance to our country and willful violation of its laws constitute an offense against God."

In paying his tribute to the new cardinal, Mr. Condon said: "By the call of Providence he has become a prince of the church and by his own choice remains a citizen of America. Here he will live and labor for his God, his country and her people.

"Your Eminence, I utter the prayer of this great gathering made up of all creeds and the vast numbers who cannot be here in person but who are with us in heart, when I beseech the Great Master to make us worthy of you. I express the yearnings of all when I crave for them your blessing.

Pointing to a large American flag, the speaker arrived at his peroration: "I speak the hopes of all by asking you as a prince of the Church to weave the spirit of that flag in the fabric of nations. You are clothed in one of its colors. Tell the story of martyrdom and flow of blood in behalf of liberty of conscience and of civil rights symbolized in its red stripes. Carry the message of good will, purity of purpose and love of mercy revealed in the white. In the blue they will see the color of the eternal sky. Bid them keep their eyes toward it. It is God's footstool and the gateway to heaven."

#### CARDINAL'S ADDRESS AT AUDITORIUM THEATRE; RESPONSE TO CIVIC OVATION

After all to take one's place in the Supreme Senate of the Catholic Church, to be ranked among the seventy that stand highest among two hundred of millions in the world, to be numbered among the Scarlet-clad Cardinals, who have had and have Saints and Statesmen and learned men among them, is one of the greatest honors that can be paid to a man here today. But to be accorded as herewith the approval and the applause and the congratulations of those with whom one has lived and moved for years, that is even a greater gratification. For that reason I am happy tonight. My dear friends, this honor would have meant nothing to me, if it had meant nothing to you. But because you share it with me, because you have merited

more than I, because it means glory to our city and our people, that is why I appreciate it more than I can say.

Repeatedly have I said both at home and abroad, that the real wearers of the Sacred Purple should be the people of Chicago. They are the real winners in the contest, it is their labors, their merits, their record that have attained this recognition from the head of Christendom. I am only their representative, their leader, just one of them. And how splendid is the record they have made. It has been remarked that I am the youngest member of the Sacred College and yet this is not remarkable. Chicago is by far the youngest of the cities possessing a Cardinalitial seat; the city itself is barely a century old, the diocese only four generations back. When I stood in the Propaganda College, I remember that the College was already an old building before a single white man had made his home where Chicago now stands and where today nearly four million people dwell; and so again I am only a representative. It represents the coronation of triumphant youth, a youthful church in a youthful city, on a youthful continent. Not foolish, vacillating boyhood, but the full vigor of powerful young manhood. Even the Holy Father emphasized this when he spoke of this country as a land where everything is great, where every move is gigantic. But the wonder of it all is, that it is not a youth that is hard or thoughtless, but a youth that was kind to others in suffering, generous in victory, open-handed to those in need and misery.

In his address on the occasion of the conferring of the red biretta to American Cardinals, the Pope paid a strong tribute to this country; in fact, veteran newspapermen who were present, claimed that never before had a country been so lauded in so marked a manner by a pope as was our country, on that occasion. "The intervention of your country," said the Pontiff, "decided the issue of the war, the intervention of your country in time of peace again saved countless lives in hunger and death."

On every side I noticed a changed attitude towards this country. I had not been in Rome for fifteen years. Then we were looked upon as a nation of dollar-makers and dollar-seekers. Now the attitude was changed. We had shown that when it was a question of human lives of saving particularly babies' lives, we knew no lines of race or creed. We threw our dollars away for this purpose even quicker than we made them. The attitude was now one of respect, like lifting one's hat as a young man passed by who had done a fine thing. And because Chicago and her sister city, New York, had played so prominent a part in doing these things, that is the reason why the

red hat comes to Chicago and New York. Nor was the gratitude that is the expectation of further favors.

Well do I remember when on the eve of my departure from Rome that I was taking leave of the man whom I honestly believe to be the kindest man I ever knew, I said, "Now, Holy Father, if we can at any time be of service, if there be anything we can do, just a word will be sufficient," and he interrupted me, "Ah, you have already done great things and we are grateful." And I could only answer as I knew the people of Chicago wanted me to answer, that this word of gratitude of his more than all else bears out what I have ever believed, I had steadfastly maintained, that God had given this, my native land, a sublime mission to perform. Long has it been to the oppressed of other nations, the land of their hearts' desires.

Ever has it remained the land of the free and the home of the brave, but its mission does not end there. It must become the leader of the countries of the world. Not in the prowess of war; not even so much in the markets of commerce; rather in the field of charity, in the interest of decency, of gentlemanly conduct, of brotherly love. One does not need to travel far abroad to find how keen is the desire to keep alive the hatred of the war, to draw us in, if possible, into their bickerings and their age-long national hatreds. "Thank God," I said to one, "we Americans are better sportsmen; we want to forget a fight as soon as it is over, to shake hands as soon as the contest has been decided, as the North and South did. Only the ignorant crackers keep up the feuds for generations in our land."

To see the hand of God in the destiny of the American people we need only consider how, from a mixture of emigrant races, we are forming a people that is the admiration of the world. The Lord surely must have some great mission in store for a people with whose formation He has taken so much care as with this nation of ours. And now comes our duty, yours and mine, to keep that people one and undivided; to keep it far from alien influences, and shield it against foreign propaganda. To repel from our midst those who would split up in parts, who would halt our progress, who would hamper our mission for the peace, the happiness, and the real prosperity of our people and our country.

This is my part of this great purpose. All these races that are gathered here this evening, to unite them in one great happy family; to rule them all impartially without fear or favor; to bring their children all the same opportunities for success in their work in this life, and the hope for happiness in the life to come. It is this work

our schools succeed in accomplishing, and in an even greater measure, our seminaries will produce, where the future pastors are being trained under our own eyes, to be the real leaders of Americanization in this city, youths in whose veins runs the blood of many lands, but in whose heart burns ardently, and undyingly, the love of but one country, the land of their birth, the land of the Star Spangled Flag.

The selection, the training, the formation of the future leaders of the million and more citizens who form the rank and file of the membership of the Catholic church in this city, to train them as spiritual children of our church and as loyal upright, and law-abiding citizens of our country, that is the contribution I would leave behind me as archbishop of this great dioeese of Chicago; that is a privilege that I rank higher even than the honor that has been conferred on me. That is the work that will last and keep known to men my name long after the scarlet robes I wear have moulded in the tomb, and the red hat of the Cardinal swung high in the vaulted heights of my Cathedral. To accomplish this I would ask for help and co-operation of our fellow-citizens irrespeetive of race or creed, that this city we all love may be known the world over, and live on history's pages, not only as the greatest industrial and commercial center, but the city that answered to every cry of distress and every call of charity with its characteristic response, "I will."

#### 250TH ANNIVERSARY OF ESTABLISHMENT OF CHURCH BY FATHER MARQUETTE

A pleasing note was introduced in the civic reception through the beautiful embossed souvenir program designed by the artist Thomas A. O'Shaughnessy and bearing the coat of arms of the Cardinal in exact colors.

Appropriately noting the coincidence of this notable event in the history of the Church in Chicago just two-hundred and fifty years after the establishment of the Church in this part of the world by Father James Marquette, S. J., a brief resumé of Father Marquette's life and activities in Chicago and Illinois two hundred and fifty years ago was given.

#### EXTENSION SOCIETY GOVERNORS IN A TRIBUTE TO THE CARDINAL

Two hundred representative men selected from all occupations and from all parts of the country gathered at the Blackstone Hotel Wednesday evening, guests of the Board of Governors of the Catholic Church Extension Society, to do honor to His Eminence, Cardinal Mundelein.

The banquet was in the nature of a tribute to His Eminence, who is also Chancellor of the Society. The Right Reverend F. C. Kelley, D. D., president, acted as toastmaster, introducing the different speakers. In the entertainment of the guests he was assisted by the Very Rev. W. D. O'Brien, LL. D., vice-president, the Rev. E. J. McGuinness, the Rev. P. H. Griffin and Mr. F. W. Harvey, Jr.

William R. Dawes, president of the Chicago Association of Commerce was the first to speak for Chicago and its appreciation of the honor paid this city in the selection of its Archbishop as a member of the Sacred College of Cardinals.

Then followed speakers representative of various parts of the country presenting report of activities of the Extension Society in their respective districts during the period of years in which His Eminence was Chancellor.

All were eulogistic in the highest degree of the splendid work done. Each speaker in turn told of churches built in remote settlements, of aid given mission priests, of assistance rendered in many ways, of work brought to successful completion because of the Catholic Church Extension Society.

The Right Reverend John T. McNicholas, O. P., bishop of Duluth, spoke for the western territory; the Right Reverend J. Chartrand, D. D., bishop of Indianapolis, sketched Extension operations in the middle west; the Most Reverend John Shaw, D. D., Archbishop of New Orleans, outlined developments in the South.

The Most Reverend Neil McNeil, D. D., Archbishop of Toronto, Chancellor of the Church Extension Society of Canada, told of work for church expansion in that country and expressed his appreciation of aid rendered his organization by the Chicago body and of personal assistance given by the Cardinal.

The Church Extension Society was organized seventeen years ago by Monsignor Kelly who still remains in active direction of the splendid organization he has built up, through assistance rendered by the late Archbishop Quigley and the present Chancellor, Cardinal Mundelein. All the speakers emphasized their appreciation of his personal interest and indefatigable zeal.

To relate only one feature of the society's work, over twelve hundred churches have been erected in all parts of the country. Each speaker explained that none of these would be possible were it not for Extension assistance.

His Eminence, the principal speaker, sketched his eight years in Chicago where peace and concord dwells among people of all creeds. He outlined the splendid work of the Extension Society not only as a means of extending the church but also as a mission for bringing this same friendly understanding of religious beliefs among our fellow citizens in the far distant places.

He looked forward to real brotherly love and family harmony, the same fair, tolerant, public-spirited attitude towards a religious movement in other parts as has been exemplified in Chicago in recent years.

Seated at the speakers' table were also Mayor Dever, the Rt. Rev. P. J. Muldoon, D. D., Rockford, the St. Rev. E. F. Hoban, D. D., Chicago.

Arranged at the head of separate tables were the following members of the hierarchy:

The Most Rev. A. Dowling, D. D., St. Paul; the Rt. Rev. E. P. Allen, D. D., Mobile; the Rt. Rev. M. C. Lenihan, D. D., Great Falls; the Rt. Rev. Thos. Lillis, D. D., Kansas City; the Rt. Rev. J. B. Morris, D. D., Little Rock; the Rt. Rev. P. R. Haffron, D. D., Winona; the Rt. Rev. J. J. Lawlor, D. D., Lead; the Rt. Rev. E. D. Kelly, D. D., Grand Rapids; the Rt. Rev. Jos. Shrembs, D. D.,

Cleveland, the Rt. Rev. Joseph P. Lynch, D.D., Dallas; the Rt. Rev. J. B. Jeannard, D.D., Lafayette; the Rt. Rev. D. M. Gorman, D.D., Boise; the Rt. Rev. E. B. Ledvina, D.D., Corpus Christi, the Rt. Rev. Joseph H. Pru'Homme, D.D., Prince Albert; the Rt. Rev. J. J. Swint, D.D., Wheeling; the Rt. Rev. B. J. Mahoney, D.D., Sioux Falls; the Rt. Rev. Patrick Barry, D.D., St. Augustine; the Rt. Rev. Thos. O'Donnell, D.D., Victoria; the Rt. Rev. Jas. Griffin, D.D., Springfield; the Rt. Rev. Jos. G. Pinten, D.D., Superior; the Rt. Rev. Jos. F. McGrath, D.D., Baker City.

### TRIBUTE TO CARDINAL MUNDELEIN

BY THE RT. REV. MSGR. F. C. KELLEY, D.D., PROTOVATICARY APOSTOLIC

Your Eminence:

In spite of the fact that the event of this evening seems only a continuation of the feast of yesterday, yet is there a significant distinction between them. Both are memorable and joyous; but, yesterday it was the Archdiocese and City of Chicago that welcomed their first Cardinal-Archbishop and Metropolitan, while today the West and South proclaim the Cardinal-Chancellor of a Pontifical institute which has been to both a source of strength and consolation. As the Archbishop of Chicago and the Metropolitan of Illinois, Your Eminence is the head of a large and important ecclesiastical family, but as Chancellor of Extension, Your Eminence is more for you are the protector of the American missions, elder brother in the Episcopate of those upon whom the burden of caring for them depends, inspiration of the men and women—priests and sisters—who keep lonely watch and ward over the scattered flock on mountain and prairie, and promoter of progress in that part of our common country where the future glory of America is to find a place for its highest throne. When you sat down at this table, Your Eminence, we forgot that you were the Cardinal-Archbishop of Chicago. We know you here as the Cardinal of all the hopes that find in Chicago their heart and center.

We are proud and happy to welcome Your Eminence at the gateway of the Golden West and in you to salute the Sacred Purple. We admit our selfishness in it all, for in your strength we are strong, in your dignity we are elevated, in your honor we are honored. Eight years ago you were bound to the cause of American Home Missions by the same act of High Authority that made you Archbishop of Chicago. In creating you Cardinal that same High Authority added dignity to a duty which you exercise in common with us, the Governors of Extension.

We fully appreciate, Your Eminence, how great is that dignity to which you have been elevated, and therefore how pleased and proud we ought to be, and are, in the reflection of its glory on our work. The College of Cardinals has a well-marked and well-honored place in history, and not alone in its collegiate character. Its members have never failed to add to its greatness by their individual contributions of learning, statesmanship and sanctity. We do not forget that to Italy and the world the Sacred College gave Gaetani, well called “the greatest jurist of his age”; De Medici the patron of the world’s first artists in painting, sculpture and architecture; Baronius who, after Eusebius, was the Father of Ecclesiastical History; Lambertini who, as Benedict XIV, was called “the greatest scholar among the popes”; Bonaventure, Bishop of Albano, raised to eminence both as a philosopher in the schools, and like Cardinal Charles Borromeo to the altars as a saint; and Mezzofanti, the first of all the world’s

linguists, who spoke and wrote perfectly thirty-eight tongues and could use thirty more as well as fifty dialects. Outside Italy, the home of the Sacred College, its members have been lights to progress and civilization. When France needed a savior she found him in Armand Cardinal Richelieu. Well did Bulwer-Lytton choose the words he put into the mouth of that soldier-statesman:

.....I found France rent asunder,—  
The rich men despots, and the poor banditti;—  
Sloth in the mart, and schism within the temple;  
Brawls festering to rebellion; and weak laws  
Rotting away with rust in antique sheaths,  
I have re-created France; and, from the ashes  
Of the old feudal and decrepit carcase,  
Civilization on her luminous wings  
Soars, phoenix-like, to Jove!

While Sacred Eloquence had her priestly Lacordaires and her episcopal Bossuets, there was Giraud, the Lion of Cambray, to stand forth in the red of a Cardinal and add the flame of his burning oratory to the fire that warmed the French heart to faith in cold days of trial for the Church of God. If the English had a martyred Statesman-Archbishop in Thomas a Becket, the Celts had one in David Cardinal Beaton, of whom it has been written that he was "one of Scotland's greatest statesmen and scholars." Germany has reason proudly to exhibit the record of Nicholas Cardinal Cusa, whose astronomical writings forecast the later discoveries of Copernicus and Galileo and who, in addition, endowed medicine with its first plan for accurate diagnosis. Nor is it strange that a Cardinal should be a distinguished scientist. Haynald of Hungary was a great botanist and collector of botanical specimens and books in the last century. His treasures today are in the Hungarian National Museum. Spain would not wish to suffer the loss of the permanent prestige given her by Ximenes, Cardinal-Archbishop of Toledo, Chancellor of Castile, Founder of the University of Alcala, Maker of Madrid, author of the first Polyglot Bible and Regent of the Kingdom. But other Cardinals than Ximenes have been educators as well as writers. Newman's loss would have been a calamity for English literature and he was Rector of the National University of Ireland. Capucelatro showed how charmingly biography could be penned. Bessarion was a master of Greek letters. Dovisi, called Bibbiena, was a distinguished author of comedies. Piccolimini and Pucci, who both reached the Papal throne, were poets. The arms of the College of Christ Church in the University of Oxford are still the unchanged armorial bearings that show the red hat and shield of Wolsey, her Cardinal-Founder. But, centuries before, a greater and more faithful Cardinal than the Chancellor of Henry Tudor, Stephen Langton, won for himself the permanent gratitude of civilization. As long as the constitutions of modern states are founded upon the rights gained for the people by Magna Charta, as long as representative government endures and justice still functions through trial by jury, will that great Cardinal's name, leading the list of the Barons of Runnymede and "soul of the movement" that gave a free citizenship to his country and helped inspire our fathers to gain it for us, be held in grateful remembrance. There is however, a Cardinal's name that should be dearer to Americans than even the great name of Langton. In the struggle by James the First of England against rights which Lord Chief Justice Coke said were insured the people by the Great Charter, a struggle between absolutism and



*Laveecha Photo.*

HIS EMINENCE GEORGE CARDINAL MUNDELEIN

First portrait of the Cardinal since his return home.



democracy, the clear voice of Bellarmine, a Cardinal, was heard in controversy against the King. He taught the ancient Catholic tradition that political authority is, under God, the authority of the whole community. The supporters of autoocracy censured Bellarmine because he said that "in the kingdoms of men, the power of the king is from the people because the people make the king. Jefferson admitted that the principles he wrote into the Declaration of Independence were traditional and not his own. They surely were traditional, for they are practically identical with the summary from Bellarmine's *De Laicis* made by Sir Robert Filmer before the year 1680. He wrote "Thus far Bellarmine, in which passages are comprised the strength of all that I have read or heard produced for the natural liberty of the subject." We could not take out of civilization what was put into it by red-robed cardinals and leave the world as rich as she is today.

As an American as well as a Roman Cardinal Your Eminence will find yourself in goodly company. The first bishop who labored on our soil to be created Cardinal, John Cheverus, had twenty-seven years of work for God and country in America to his credit. The second President of the United States, John Adams, headed the list of non-Catholic contributors to the first church that saintly ecclesiastic built in Boston. History speaks eloquently of the learning, the devotion, the sanctity of Cardinal Cheverus. He was, Your Eminence, an American Home Missionary, a practical Church Extensionist when the laborers were few. His memory clings like sweet incense around the Church in New England. John McCloskey, the first to be created Cardinal while actually occupying an American See, was a God-sent administrator in times that tried souls, but he was also the builder of what is still our most monumental American cathedral, St. Patrick's in New York. James Cardinal Gibbons gave us our best apologetic book, now translated into many tongues and used all over the world. John Cardinal Farley has been well called the Father of American Foreign Missions. The addresses and sermons of William Cardinal O'Connell are fine-cut cameos of eloquence, expected of one who is a cultured musician, composer and writer. To him history must assign the inspiration that gave Japan its first Catholic University. Denis Cardinal Dougherty, the successful and successive ruler of four episcopal sees, a latinist who has few equals in America, a theologian who has none, gave the Aglipayan schism its death blow in the Philippine Islands, and left monuments there in institutions of learning and charity. Truly a goodly company, Your Eminence, for you and your beloved colleague of New York. *Noblesse oblige* say the witty French. *Noblesse oblige* history echoes back to your ears tonight.

No one in the West has any fear, Your Eminence, but that you will write another splendid page in the history of the Sacred College—an American page. Indeed, some of it you have already written. Tonight we are interested chiefly in that part of it which has shown and will show your universal sympathies, for it is to these that our missions at home can most confidently appeal. Around you, besides fellow-citizens interested in the material prosperity of both West and South, are hearts that beat for the scattered ones of the flock, successors of those who carried the cross over the prairies and mountains, followers of those who blazed the missionary trail with marks of bloody foot-prints. They come here to salute you as their Cardinal, their friend, their brother in the work of making a greater West and South, as well as a whole country, pleasing to God and a joy to all its people. This gathering offers Your Eminence a title

that we hope shall remain your own to the end of time, as time was once eloquently measured by an American Indian Chief, "as long as the sun and moon shall endure."

### WELCOMED BY RELIGIOUS

Two thousand sisters representing communities in the archdiocese, had their special part in the homecoming of Cardinal Mundelein. His Eminence in a tribute to their services, their zeal and activities, at the Welcome Pontifical Services celebrated at Holy Name Cathedral, Saturday, May 17, addressed them as follows:

My dear Sisters:

For me it is a real pleasure to see that the Sisters of the diocese have their own part in this historic celebration of the first cardinalial appointment in the western part of the United States. Indeed it is just and fitting, for no one has helped more than they to bring this about. The generous, living, active Catholicity of Chicago is largely the result of their work. The flourishing condition of our seminary, notwithstanding the attractions and temptations of a great city is the response to their prayers and the effect of their inspiration and devoted solicitude. The magnificent attendance at Mass, the frequency of Holy Communion among men as well as women is due to the fact that these were taught their religion in precept and example by the Sisters in our parochial schools. I have never hesitated to give the credit that is due the Sisters for the rapid and healthy growth of the Church of Chicago, wherever I have had the opportunity. To the Holy Father I spoke of their work, their numbers, their zeal and activity, their self-sacrificing labors for everything that concerns Holy Mother the Church. To the head of the Sacred Congregation of Religious, who has care of them, I said that our Women Religious were a constant source of consolation to me; that without them our progress would be halted and our work hampered; that anything we could do to improve their spiritual life, to render their work more efficient, to make their vocation attractive, was not only advisable but almost absolutely necessary for the cause of Catholic education, the cause in which they are taking so great a part, and which, but for them would wither and languish away. The opportunities do not occur often when a bishop can tell and the Sisters may hear what he thinks of them. Therefore, an occasion like this to which they have contributed so much and which comes largely as the result and reward of their labors and sacrifices is one that must bring joy and satisfaction mutually to themselves and to me.

Last week I came over on a giant steamer, one of the largest and most wonderful that man's genius has yet produced. It carried a crew of 1,000 men. On the top bridge stood a man, covered with gold lace and decorations. Everybody bowed to him, he was in supreme command, his word was law all over the ship. But one day I went down into the bowels of the ship, among the engines and boilers and dynamos; here I found forty engineers laboring day and night in the fierce heat, mid the deafening noises, in the narrowest of spaces; and the thought occurred to me; these are the men who are really driving the ship ahead. That is very much like the Church of Chicago. I am the captain on the bridge, with the gold lace and the decorations. But the Sisters are the engineers in their class rooms, in their hospital wards, in their

chapel stalls. They are driving the ship ahead. Yet in the Providence of God guiding His Church, both of us are necessary for the work, I on the bridge guiding the ship with my hand on the wheel, my eye on the horizon ahead; you in the engine room, in the stoke-hole bringing home to the eternal port the bark of Peter with the precious shipload of passengers it contains.

Nor did I forget you Sisters at the tomb of the Apostles, nor in the presence of Christ's Vicar on earth. But before leaving, I asked the Holy Father to bless our Sisters and their work. And he responded in the kindness of his great heart, and with the fatherly solicitude he has for all his children and particularly for the little ones—for his voice sometimes breaks with emotion when he speaks of little children suffering or in want. And he commissioned me to bring you his own apostolic blessing and to deliver it to you according to your own intentions, to bless you and your work, your communities, your classrooms and the children committed to your care and to all of those near and dear to you. And that blessing I will impart to you now, even as though the Holy Father had come to you, since you cannot go to him, and I give it to you as a precious remembrance of this occasion and as a promise of God's blessing on you here and hereafter.

#### HIS EMINENCE PRESENT AT SOLEMN HIGH MASS AT ST. JAMES CHAPEL

BY R. HILLENBRAND

It was the Cardinal's Day at Quigley Preparatory Seminary, Tuesday.

For the fourth time since his return to Chicago, His Eminence attended a Solemn Mass, this time in St. James chapel of the beautiful preparatory seminary.

The rector of the seminary, Rt. Rev. Msgr. Francis Purcell, D. D., was the celebrant. Rev. John Mielcareck was deacon, Rev. Francis McCarthy was sub-deacon. Deacons to His Eminence were the Rev. Fathers William Mockenhaupt and George Beemsterboer. Rev. John Doody was the assistant priest, and Rev. Raymond O'Brien, master of ceremonies.

The Right Rev. E. F. Hoban, D. D., auxiliary bishop, and the following monsignori were present: Rt. Rev. M. J. FitzSimmons, Rt. Rev. Francis A. Rempe, Rt. Rev. Francis Bobal, Rt. Rev. Thomas P. Bona, Rt. Rev. P. W. Dunne, Rt. Rev. William Foley, Rt. Rev. E. A. Kelly.

The St. George Choral society, under the direction of Rev. Philip Mahoncy, D. D., sang, while the proper of the Mass was rendered by the Gregorian choir under the direction of Rev. Paul Smith.

Led by the students clad in the red and white cassocks, the procession filed through the corridors to the sanctuary of the chapel which was decorated with the papal colors, the national insignia, and pink roses. The ceremony was the most colorful scene that has taken place at the seminary since the laying of the cornerstone in 1920.

Following the Mass, the rector tendered the congratulations and welcome of the seminary, saying in his address to the Cardinal: "The visit to your little seminary this morning must awaken deep sentiments, for you have come to those who are closer and dearer than the rest of your flock; these are to be of your household." In speaking he called attention to the fact that the seminarians had offered up daily, while His Eminence was abroad, three thousand Hail Marys for him. This, he said, was the seminary's spiritual bouquet.

He announced further the gift of the seminarians of a beautiful ostensorium of rare design and workmanship to the chapel of St. Mary of the Lake seminary, Area. This ostensorium will be used for the first time at the dedication of the new chapel next Sunday, and it will also be used for the Eucharistic Congress in 1926, which is to be held at St. Mary of the Lake.

In his reply His Eminence spoke of his return to the city and the welcome tendered to him by the priests and the seminarians. He told the students that in his audience with the Holy Father he had spoken of the "little seminary" and that the Sovereign Pontiff had expressed his interest in the "little seminary" as he himself had been a student at a "little seminary" for eleven years. To this the Cardinal added a word of encouragement to the seminarians and announced a prize which the Holy Father had given him for the students most proficient in the recitation of Latin lines. Finally he expressed his appreciation of the beautiful gift to the new seminary chapel, saying that it was the most appropriate gift that could have been offered.

#### THE CLIMAX REACHED IN CORNERSTONE CEREMONY

By GERTRUDE A. KRAY

Thousands of people from all parts of the archdiocese of Chicago shared the joy of His Eminence, Cardinal Mundelein in one of the most important events of his homecoming last Sunday, (May 25), by assiting at the exercises attendant upon the laying of the cornerstone of the chapel at St. Mary of the Lake Seminary at Area.

It was an event of particular moment for the Cardinal since the completion of the institution will be the culmination of a long cherished hope—almost a life-long ambition. Its progress has been made possible through the generous contributions of Chicagoans and the chapel itself was erected to the memory of Lieut. Edward Hines, Jr., who died in service June 4, 1918. It is the gift of his parents, Mr. and Mrs. Edward F. Hines.



*P. & A. Photo.*

CARDINAL MUNDELEIN PRESIDING AT THE CORNER STONE  
CEREMONIES OF THE UNIVERSITY OF ST. MARY  
OF THE LAKE

In the presence of thirty thousand witnesses, the crowning event of the home-coming.



The setting was a festive one—a bright spot in a colorless day. The ecclesiastical robes of the notable churchmen contrasted with the more sombre dress of the seminary students, and religious, both men and women, who were present at the ceremony. Again this was repeated in the attire of the great numbers of people who came to witness the exercises. Women in bright hats and modish suits brushed elbows with others who had come in rainy day attire.

A drizzling rain of the early morning did not seem discouraging and many persons left their home at an early hour by train or automobile to reach the seminary before the opening of the first event of the day's program—Mass at 11 o'clock. Others arrived in time for the noon Mass. An open air altar was built high above the foundations of the chapel and here centered the day's events.

Special trains on the Soo Line and the North Shore electric conveyed a part of the crowd. Many made the trip by motor, but it was only the earliest of these arrivals who secured points of vantage. Cars lined the roads for several miles east along the avenues leading into the village. When two and one-half hours of ceremonies were closed there were still trains and automobiles depositing hundreds at the gates.

No more picturesque spot skirts Chicago than the grounds of the seminary at Area. Even under heavy skies there was a fascination about the scene of natural beauty. Hundreds who for the first time had viewed Area and its beautiful seminary, became convinced that here indeed is a gem of educational possibilities in a setting of real attractiveness.

The ceremonies started at 3 o'clock with His Eminence, Cardinal Mundelein, officiating, a procession of 150 seminarians dressed in cassocks and white surplices leading the march to the new chapel site. The seminary choir of fifty voices sang the music. Following in the procession came the Rt. Rev. E. F. Hoban, D. D., auxiliary bishop of Chicago, with his deacons of honor, the Rt. Rev. Msgr. Francis A. Purcell, D. D., subdeacon, and the Rt. Rev. Msgr. Thomas Bona, deacon. His Eminence came last in the procession attended by Rt. Rev. Msgr. F. A. Rempe, and Rt. Rev. P. J. McDonnell, as deacons of honor, and the Rt. Rev. Msgr. F. C. Kelley, D. D., assistant priest to the Cardinal. The Rev. F. A. Ryan, and the Very Rev. D. J. Dunne, D. D., acted as masters of ceremonies.

Proceeded by a cross bearer and two acolytes, all in white, His Eminence went to the spot where the permanent altar of the chapel will be located to read the ritual of the altar blessing, while the choir chanted psalms.

Chanting antiphonally with the choir, the Cardinal sprinkled the cornerstone with holy water. His Eminence then placed the mortar on the stone with a trowel.

This was followed by the intoning of the Litany of the Saints and the Cardinal knelt in front of the altar stone. At its close His Eminence arose and placed in a glass enclosure a parchment giving names of those participating in the services, the personnel of the seminary, the officials of the church, and a current issue of the *New World*. This case was placed in a steel box which was lowered before the Cardinal gave the signal for the lowering of the cornerstone.

On the cornerstone, then cemented into the place by a trowel in the hands of the Cardinal, are the words: "This cornerstone of the University of St. Mary of the Lake was laid by the Most Rev. George William Mundelein, third archbishop of Chicago, under whose administration and fostering protection the university was built this year of our Lord, 1924." The inscription is in Latin.

The Rev. William R. Robinson, S. J., president of St. Louis University, delivered the sermon.

Solemn benediction was celebrated by His Eminence as the closing event of the day. It was given from the central altar where High Mass had been celebrated earlier in the day.

Ralph J. Hines, who was decorated on Sunday by His Holiness, through Cardinal Mundelein, at the laying of the cornerstone of the chapel of St. Mary of the Lake Seminary at Area, is a son of Mr. and Mrs. Edward Hines of Evanston and a brother of Lieut. Edward Hines, Jr., who died in service June 4, 1918, and in whose memory the chapel is being erected at the expense of \$500,000 which has been donated by Mr. and Mrs. Hines.

This decoration of the Sword and Cape makes Mr. Hines a member of the Papal household and will necessitate his going to Rome every two years and living at the Vatican for two weeks to attend His Holiness. It is an honor never before given a layman of Chicago and granted but a few times in the United States. Mr. Ralph Hines is a graduate of Yale University class of 1921 and followed with a two-year post graduate course at Christ Church College, Oxford University, England.

THE CARDINAL'S ADDRESS ON THE OCCASION OF THE LAYING OF THE  
CORNERSTONE OF ST. MARY OF THE LAKE SEMINARY CHAPEL,  
SUNDAY, MAY 25TH.

The ceremony of today is of greater importance to this diocese and this metropolis which lies close by than any other church ceremony witnessed by us in many years. For it marks the formal initi-

ation of the Theological Department of the University of St. Mary of the Lake. While it is true that three years ago the Seminary was quietly opened for its work in our midst, yet not until today were the faithful of Chicago invited to witness an actual dedication of the Seminary or any part thereof. But today when we lay the cornerstone of the great collegiate church; when the Seminary has passed its experimental period; when both the philosophy and theology faculties are definitely established and have completed the first years of their curriculum; when we have more resident students even now than four-fifths of the seminaries of the country, we throw down the gates and ask our people to come from every part of the city and every portion of the diocese and see with their own eyes how we have carried out the commission they have given us and performed the task they have entrusted to our care. Never since its very beginning has the diocese engaged in a task more necessary for its well-being than the work now under way in this place. Useless would it be to build churches unless we provided the priests to man them. Faulty would be our training of these, unless we did all in our power to make them the best that thought, experience and tradition could produce. In the future, even more than in the past, the priest will enter closely into the life of our people. They will look to him to be their guide in their religion and in their civic duties, and their leader past the pitfalls and temptations of the complex life of a great city like ours. The pastors and priests of today see that as well as I do. It is for this reason they are willing to bring the sacrifices necessary to make perfect as far as possible our own Seminary, for the work it must do. They realize that the young men who will pass under these portals, to remain for six years here and go forth then as priests of Jesus Christ, these men are to be their successors, those who are to take up later and continue their work, to build on the foundations they have laid; and they want these men to be splendidly equipped, in body, in mind, in spirit, so that they may be a royal priesthood, superb leaders of a splendid people, spreading and guarding and building up God's Kingdom on earth. And they would have to be even better prepared, better equipped than they; and for this they are ready to bring every sacrifice. And let me assure you they have brought sacrifices, more than you their people can know. Indeed the record they have made by their own generous gifts for this diocesan work has never been equalled, I believe by any clergy before. And in addition to this, they have encouraged you their people, they have communicated to you their enthusiasm and they have raised in your souls a pride for this workshop of God. Good reason have I to call it God's work-

shop ; for here under His guidance and with His help, are we turning out those who are to be closest to Him, those who will carry on His own work, those who will exercise authority even over Him, when they will summon Him down upon your altars. After all, here we are but doing in six years, what He Himself did in three, teach and prepare and strengthen the future apostles of the Church. And here we would carry out Christ's dearest wish, what He taught them to be, and what at the end He prayed that they might be ; we would unite them, make them one. Until now, let us confess it, without our Seminary we were unable to accomplish this as much as we would ; isolation, varied training, differences of custom due much to different seminary training, left us less united than we cared to admit, and if continued, it would have left a widening breach in our armour, which the enemy could easily have found. But with the oneness of their preparation, the newer clergy of the dioeese will be a much more united and harmonious whole, a much more formidable force to attack, a much more unified body of officers and leaders to safeguard the interests of the Church for your children's eternal welfare. That you yourselves, my people, have recognized this is shown not only by your presence here today. It is shown by the loyal and generous support you have from the very beginning given to every undertaking for the benefit of our Seminary through the dioecesan or in your own individual parishes. You have shown it by the large number of your boys who each year have presented themselves at the door of the Preparatory Seminary and have made it the largest in point of attendance in the world. You have shown it by the fervent manner in which you have seconded and encouraged all our efforts for this work of Religion, particularly by your prayers, by your enthusiasm, by your gifts. May God bless you for it, and make our efforts successful, so that your children may reap abundantly where you and I have sowed and make them a wonderful people led by a splendid priesthood.

And today we come here to bless the very heart of that institution, as we lay the cornerstone, we bid the walls of this great church arise, this church which a good Catholic family erects as a memorial to their son who gave his life for his country. This church which will be the great center of devotion for all the students, where generation after generation of Chicago priests will come to worship their Master, to offer up their lives in the service of Jesus Christ, to make their final vows which bind and pledge their lives for His cause. This church to which annually the priests of the dioecese will come for their spiritual retreat, and where when the year's roll is called



*Joe W. McCarthy, Architect and Designer.*

#### CHAPEL OF THE UNIVERSITY OF ST. MARY OF THE LAKE

The funds for which, five hundred thousand dollars, were contributed by Mr. and Mrs. Edward Hines in memory of their son who died in the service of his country during the World War.



the breaks in the ranks will be seen which death had made in the previous twelve months; but where the fresh youthful faces of the newest levites who but a little while before were but students here. May it be for all of them a source of consolation and strength; may it prove to be through them a powerhouse of grace and comfort for you, for your children and children's children through many generations yet to come.

#### FIRST REQUEST OF THE CARDINAL IS FOR THE NEEDY

Parishioners thrilled in their perusal of His Eminence's statement of the case of charity, printed in *The New World* and read from every pulpit in the archdiocese. They followed his sketch of the progress of work done for the poor with pride in this fine achievement for their Church. They learned with pride that what had been done, with their assistance, had drawn high praise from our Holy Father, expressed recently to the Cardinal, while in Rome.

The people also realized the opportunity this appeal for charity gave them to show their appreciation of the honor paid Chicago by the elevation of the archbishop to the Sacred Purple of a cardinal, and they expressed determination to make as large an offering as possible this year to prove to His Holiness, Pope Pius XI, that his estimate of the charity of the archdiocese was well founded.

The study of the annual report of the Associated Catholic Charities was a source of further satisfaction, showing as it does that the great bulk of the money collected from the people went directly to the relief of want and suffering. Almost half of the money went to the support of the homeless and nearly a third to the relief of needy families. The remainder of the sum was spread over a variety of services, for old people, emergency relief, etc., and little more than nine cents out of each dollar was required to keep records, collect and disburse funds, seek out the poor and the hungry and to cover all the costs of administration of nearly three quarters of a million dollars.

The statement of His Eminence concerning the increasing amount of work and growing efficiency of the Associated Catholic Charities, coupled with his urgent request for greater offerings to meet greater needs this year, was answered with the usual spirit of Chicago Catholics.

The Cardinal's letter is as follows:

## CARDINAL'S FIRST LETTER TO HIS PEOPLE IS ONE OF APPEAL ON BEHALF OF THE POOR OF CHICAGO

Dearly Beloved:—My first letter to my people, after my return from Rome and after my elevation to the great Cardinalatial dignity, is one of appeal, as so many other letters of mine in the past have been. For, before everything else comes this, my annual appeal to the Catholic people of Chicago in behalf of their own poor. It has been the one united effort on our part effectively and in an organized way to practice, both as individuals and as a community, the various corporal and spiritual works of mercy, so strongly commended to us by our Lord and Savior. These works of charity, all of them in our own midst, among friends and neighbors, those who have a double claim upon us, both as being of the same household of the faith and as being of our own race, of our own diocese, of our parish, perhaps even of our own blood.

Each year since my coming to you as your bishop and chief shepherd my main prayer and petition addressed to you, the children committed to my care, the petition in which I endeavored to convey the deepest sentiments of a pastor's heart, has been my letter for our Associated Catholic Charities. And to this appeal you have always responded in so noble and generous a manner as to merit the commendations of your fellow-citizens at home and to attract the attention of Catholics the world over. And each year has been better than its predecessors and the results more brilliant and satisfying than those of the year before. But last year was by far the most successful we have yet had. The amount given by our people to the Associated Catholic Charities surpassed all previous years. Then, we have kept our overhead expenses to the minimum of the past. Moreover, there was less unemployment than formerly; the Lord blessed us abundantly; and as a result of all this, we were able to meet all worthy demands and appeals, and to take care of those whom the Lord has committed to our charity. We have been able even to realize to some extent the hopes we entertained in the beginning, of making some provision for the lean years that will come some time, when the calls on our charity will be more numerous than now, and when the hand of our people outstretched to give may not be so well filled. And so we are indeed thankful to God because He has given to our people the means, and to our people we are grateful because they have so freely shared their substance with others more needy than they. If there were but these considerations alone, they should be sufficient to stimulate us to make the coming year the banner year in the cause of our charities and to surpass our record for generously providing for our poor.

But an additional incentive is given to us, another motive furnished at the outset of this year's campaign. The coronation of all comes this year as praise is paid publicly to the Catholic people of Chicago by the Supreme Head of our Church for their charity. And the words of praise were given in a manner so as to be heard all over the world, for the Holy Father took the occasion of pointing out their charitable work in his allocution to the Christian world in the recent secret consistory. Nor did His Holiness confine himself to simple words of praise, but he showed his appreciation further by signally rewarding the people of this diocese in conferring on their archbishop the highest honor and the greatest distinction in his gift, the Sacred Purple of a Cardinal of Holy Church. Surely, I would be ungrateful indeed and unmindful of a sacred obligation did I fail to redouble my efforts in the cause of charity, which

has brought so much joy to the heart of our Holy Father and such great recognition to myself and my people.

Finally, the supreme motive of all, the consolation our efforts must bring to the Sacred Heart of Jesus, the Father of the orphan, the Protector of the friendless, the Friend of the poor. The reward of countless blessings, the generosity of our people will eventually bring upon themselves and their children in a cause so sacred and so dear to Him Who tells us "inasmuch as you have done this to the least of these My little ones, you have done it to Me."

All this I commend to the consideration of our faithful as they enter upon this seventh campaign for our Associated Catholic Charities, as I thank them for what they have helped me to do and bless them for what they are about to do for Christ and His poor.

Sincerely yours in Christ,

GEORGE CARDINAL MUNDELEIN,

Archbishop of Chicago.

Date: Chicago, Ill., May 11, 1924.

## V. HONORS FOR PRIESTS AND LAYMEN

In interview with the press, His Eminence, Cardinal Mundelein, was pleased to confirm the published report of honors for Chicago clergy and laymen, which had reached here while he was still in Europe. The list corrected by him and given as follows includes Papal honors for twenty-two Chicagoans.

The Right Reverend Francis A. Rempe, V. V., Domestic Prelate, to be Protonotary Apostolic.

### MONSIGNORI

The Rev. John W. Melody, D. D., St. Jarlath's.  
 The Rev. Thos. A. Kearns, Immaculate Conception.  
 The Rev. John Dettmer, St. Anthony's.  
 The Rev. John F. Ryan, St. Bernard's.  
 The Rev. Daniel Luttrell, St. Thomas Aquinas.  
 The Rev. Edward Fox, St. Charles.  
 The Rev. C. J. Quille, Working Boys' Home.  
 The Rev. M. Kruszas, St. George (Lithuanian).  
 The Rev. D. J. Dunne, D. D., Holy Cross.  
 The Rev. F. G. Ostrowski, St. Josephat's.  
 The Rev. W. D. O'Brien, Church Extension.  
 The Rev. M. E. Kiley, D. D., Catholic Charities.  
 The Rev. Herman F. Wolf, Area.  
 The Rev. J. Gerald Kealy, Area.

### ORDER PRO ECCLESIA ET PONTIFICE

The Very Rev. Francis Gordon, C. R., St. Mary of Angels.

### KNIGHTS OF ST. GREGORY

E. F. Carry, Knight Commander.  
 F. J. Lewis, Knight.  
 Robt. W. Sweitzer, Knight.  
 Anthony Czarnecki, Knight.  
 Jos. W. McCarthy.

### LATERAN CROSS

Lawrence J. Ryan, M. D.  
Thomas F. Gorman, D. D. S.  
William J. Hoffmann.

### MONSIGNOR REMPE

The Right Reverend Francis A. Rempe, V. G., pastor of St. Clement's Church, Orchard Street and Deming Place, was made a Domestic Prelate with title of Monsignor, by Cardinal Mundelein some years ago. He is now a Protonotary Apostolic. He was born May 8, 1874, in Aurora, Ill., and received his preliminary school training at St. Nicholas parish there. Later he studied under the Franciscan Fathers at St. Joseph's College for four years.

In 1897 he graduated from St. Francis' Seminary and was immediately made assistant of St. Boniface's Church in Chicago. In 1903 he became administrator of St. Paul's Church, and a year later pastor of St. Benedict's Church, in Blue Island. Msgr. Rempe organized the St. Clement's at Orchard Street and Deming Place, in 1905, and has built a church, school, convent and rectory, which the parish now enjoys.

### MONSIGNOR MELODY

The Right Reverend John W. Melody, D. D., named as Domestic Prelate, is 54 years old and was born in the old St. Louis parish of Chicago, burned out during the great fire. He went to Baltimore, where he studied at St. Mary's Seminary, taking his degree, and from there he went to Washington, D. C., where he took a doctor of divinity degree. For years he served as Professor at the Catholic University where he distinguished himself for special abilities of professorship as well as oratory.

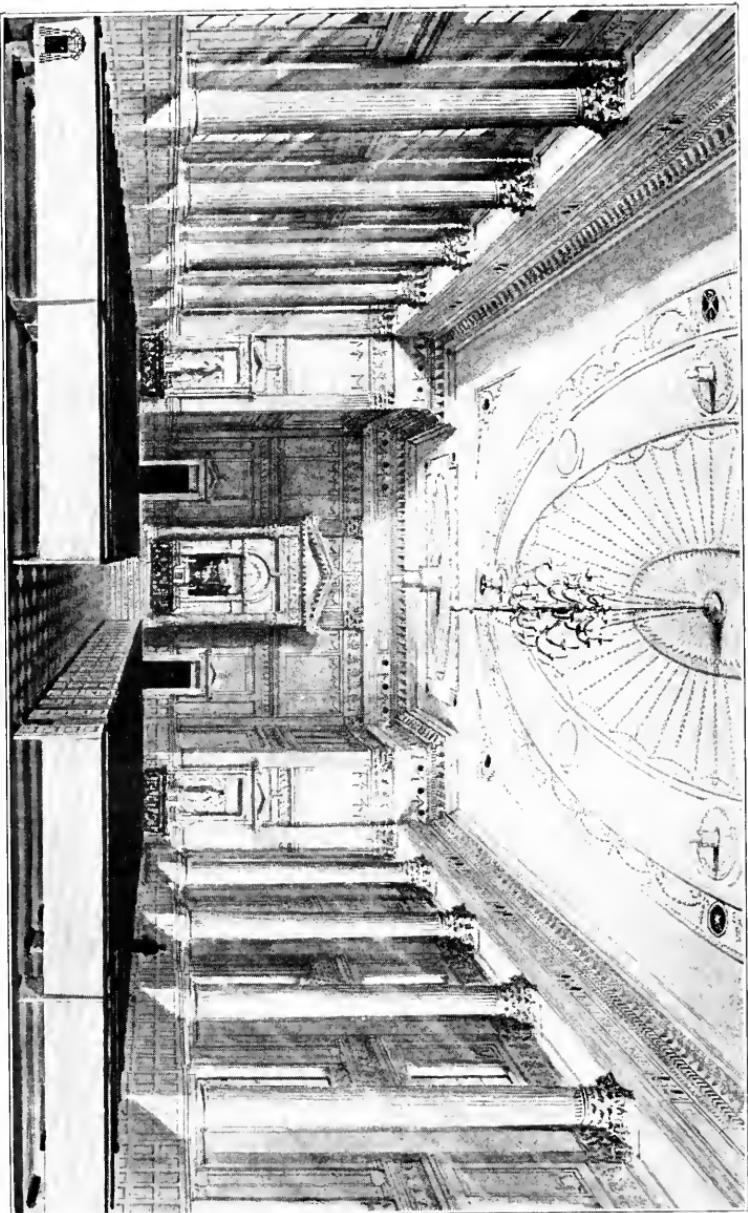
In 1915 he returned to Chicago and was immediately made pastor of St. Jarlath's Church at Hermitage and Jackson Blvd., where he is now located.

### MONSIGNOR KEARNS

The Right Reverend Thomas A. Kearns, named as Domestic Prelate, has been pastor of the Immaculate Conception Church, at 1415 Park Avenue, for the last twelve years.

He was born in Chicago sixty-three years ago in the neighborhood of St. Patrick's parish, where he received his earlier education. Later he went to St. Ignatius' College for three years and then to St. Charles' College, near Baltimore, for four years, then to St. Mary's Seminary at Baltimore.

His first charge was as assistant at St. Patrick's Church at Desplaines and Adams Streets. In 1895 Father Kearns went to St. Mark's, where he remained as pastor until 1912, when he took up his present parish, succeeding the late Rev. Hugh O'Gara McShane.



INTERIOR CHAPEL, UNIVERSITY OF ST. MARY OF THE LAKE

Design by Joe W. McCarthy, Architect



### MONSIGNOR DETTMER

The Right Reverend John Dettmer, on the list as Domestic Prelate, is head of St. Anthony's Church at 518 West Twenty-eighth Place. He was born in Elbe, Germany, in 1859. He was ordained in this country in 1886 after studying in St. Francis' Seminary, near Milwaukee. His first appointment was as assistant pastor of St. Francis' Church at Twelfth Street and Newberry Avenue, where he served for two years. He then organized St. George's Church, where he spent twenty years as pastor. His next charge was at St. Anthony's Church, formerly located at Twenty-fourth and Canal.

### MONSIGNOR RYAN

The Right Reverend John F. Ryan, to be honored as a Domestic Prelate, was born in Thurles, Ireland, fifty-two years ago and went to the parochial schools and St. Patrick's College and Seminary there. In 1899 he came to this country, first being appointed assistant pastor of St. Mel's Church, at Washington Boulevard and Kildare Avenue, where he remained for seventeen years. For one year he acted as pastor of St. Patrick's Church in Kankakee and then came to Chicago again as pastor of St. Bernard's Church at Sixty-sixth Street and Stewart Avenue. Last December Father Ryan dedicated his new \$500,000 church, which seats 1,700 people.

### MONSIGNOR LUTTRELL

The Right Reverend Daniel Luttrell, named as a Domestic Prelate, was ordained in Ireland in 1891. He was born in Tipperary, where he attended the Christian Brothers' School, and then finished his schooling at St. Patrick's College in Thurles, Ireland. Father Luttrell came to this country and directly to Chicago in 1892. He served as assistant and pastor of St. Malachy's Church, Western and Walnut, for twelve years. He then went to St. Genevieve's Church at Armitage Avenue and Fiftieth Street, where he served for five years. In 1909 he organized St. Thomas Aquinas Church at Washington Boulevard and LeClaire Avenue, which church is now in course of erection. A fine school, convent and rectory attest his zeal and activities.

### MONSIGNOR KRUSZAS

The Right Reverend Michael L. Kruszas, who is the first Lithuanian priest to be named as Domestic Prelate in this archdiocese, is pastor of St. George's Church at 3230 Auburn Avenue. He was born in the St. Stanislaus parish in Chicago and educated in the parochial schools in that parish. He received his college training in Ohio and was ordained there in 1908. For eleven months he acted as assistant pastor at St. George's Church. He then went to Waukegan, where he was rector of St. Bartholomew's Church for four years. In 1913 Father Kruszas was named pastor of Divine Providence Church at Nineteenth and Halsted Streets. Five years later he took up his duties as pastor of St. George Church.

### MONSIGNOR OSTROWSKI

Nine years ago the Right Reverend Francis G. Ostrowski, named as a Domestic Prelate, became pastor of St. Josaphat's Church at Southport and Belden Avenues. He is 42 years old and was born in Chicago in the St. Stanislaus parish, where he attended the parochial schools and the St. Stanislaus College.

He later went to St. Mary's College in Kentucky and then to St. Mary's Seminary in Baltimore, where he received his degree.

He first became assistant pastor of St. Michael's Church in South Chicago for six years and then in the same capacity at St. Adelbert's at Seventeenth and Peoria Streets, for four years. He was made pastor of St. Stanislaus parish in Kankakee for two years and then pastor of Holy Rosary Church in North Chicago, before receiving his present appointment.

### MONSIGNOR DUNNE

The Very Reverend Dennis J. Dunne, D. D., named as Privy Chamberlain, is pastor of Holy Cross Church, only recently succeeding the Rev. D. D. Hishen, deceased, in that capacity.

Previously Dr. Dunne had served as Chancellor of the Archdiocese for two years, as assistant chancellor for seven years, as professor at Quigley Preparatory Seminary and as assistant pastor at Corpus Christi parish.

Monsignor Dunne is a brother of the Rt. Rev. P. W. Dunne of St. James' Church. He was born in Chicago and educated in St. Jarlath's parish school, at St. Patrick's Academy, St. Mary's Seminary, Baltimore, and in Rome, where he took his degree of Doctor of Divinity.

### MONSIGNOR O'BRIEN

The Very Rev. William D. O'Brien, who is to be elevated to become a Privy Chamberlain to the Pope, is first vice president and general secretary of the Catholic Church Extension Society. He was born and reared in Chicago. He received his education in the schools here and at St. Mary's Seminary, Baltimore.

After some years of parish work he became active in the work of the Catholic Church Extension Society.

In 1917 he was elected to the second vice-presidency of the Extension Society to succeed Bishop Ledvina, who was consecrated to the episcopate as bishop of Corpus Christi, Texas, and occupied that position for fourteen years. In his present position he has been devoting himself exclusively to Church Extension work, assisting the Rt. Rev. Msgr. Francis C. Kelley, D. D., president of the society, in the editing of the Extension Magazine.

Msgr. O'Brien has just been appointed by Cardinal Mundelein as pastor of St. John's Church.

### MONSIGNOR FOX

The Very Rev. E. J. Fox, who becomes a Privy Chamberlain, was chosen as rector of St. Charles Borromeo's Church in 1909, where he succeeded the Right Reverend Bishop Muldoon then transferred to Rockford diocese. Father Fox was born in Chicago in February, 1867. He was formerly pastor of St. Anne's Church in Barrington, Ill. He took his classical course at St. Mary's College in Kansas and received his degree from St. Mary's Seminary at Baltimore in 1893. He was ordained and his first appointment was to the assistant pastorate of the Church of Our Lady of Mount Carmel.

### MONSIGNOR QUIILLE

The Very Reverend C. J. Quille, who becomes a Privy Chamberlain, was born in Chicago on May 23, 1876. He attended St. Ignatius College here and

graduated from St. Viator's College at Kankakee, Ill. He completed his theological studies at St. Mary's Seminary, Baltimore, and was ordained December 21, 1901.

He first served at St. Mary's Church on Wabash Avenue and later St. Bernard's in Englewood.

Archbishop Quigley appointed him director of the Mission of Our Lady of Mercy, which maintains the Working Boys' Home at 1140 Jackson Boulevard, where he has been most successful. In recent years he has extended his activities to the care of young women strangers in the city. He has established two Rita Clubs, homes for Catholic young women, with plans for others later.

#### MONSIGNOR KILEY

The Very Reverend Moses E. Kiley, D. D., superintendent of the Associated Catholic Charities, has been named as Privy Chamberlain to the Holy Father.

Father Kiley was born in Massachusetts and received his early education in the parish schools, at St. Mary's Seminary, Baltimore, and at the American College, Rome, where he received his degree. He was ordained in 1910.

Father Kiley was first made assistant at St. Agnes Church. On formation of the Associated Catholic Charities he was selected by Cardinal Mundelein as the directing head. This office he has filled since with unusual abilities. His headquarters are at the Holy Cross Mission, Randolph and Desplaines Streets.

#### MONSIGNOR WOLF

Msgr. H. F. Wolf was born September 17, 1876, in Chicago, Illinois. He received his primary education at St. Benedict's College, Atchison, Kansas. Philosophy and Theology courses at St. Mary's Seminary, Baltimore. Subdeacon December 19, 1900, by Bishop A. A. Curtis, Deacon December 22, 1900, by Cardinal Gibbons; he was ordained to the priesthood December 21, 1901 by Cardinal Gibbons. Was eight years assistant rector at Our Lady of Perpetual Help Church, Chicago. Became Professor at Cathedral College; spent one year at Notre Dame University. Now Procurator at St. Mary of the Lake Seminary, Area, Illinois.

#### MONSIGNOR KEALY

Msgr. J. G. Kealy, D. D., was born October 24, 1892, in Chicago, Illinois. Took his classics at Cathedral College; Philosophy and Theology, American College, Rome. Subdeacon July 16, 1916, by Cardinal Pompili; Deacon, October 28, 1916, by Cardinal Pompili; ordained to Priesthood December 23, 1916, by Cardinal Pompili. Became assistant rector at St. Ita's Church, Chicago. Professor Quigley Preparatory Seminary; Prefect of Discipline at St. Mary of the Lake Seminary, Area, Illinois.

#### VERY REV. FRANCIS GORDON, C. R.

The Very Rev. Francis Gordon, C. R., was born in Posen, Poland, August 29, 1860, and has been a resident of Chicago for over thirty-five years. As a member of a religious community he is barred by an order ruling from such honor as Monsignor, but he is to be decorated with the order of Pro Ecclesia et Pro Pontifice.

He was educated at St. Mary's College, Marion County, Ky., and the Gregorian University in Rome, Italy. He was ordained April 20, 1889, in

Rome; in 1893 was professor in a College of the Resurrectionist Fathers in Adrianople, Turkey; in 1895 procurator of the Congregation of the Resurrectionists in Rome, and in 1906 superior of St. Stanislaus House in Chicago.

He is now editor of the Polish Daily News, pastor of St. Mary of the Angels' Church, Hermitage Avenue and Cortland Street, and provincial and delegate-general of the Resurrectionist congregation in the United States and Canada.

### KNIGHTS OF ST. GREGORY

#### EDWARD F. CARRY, K. C. S. G.

Edward F. Carry, named a Knight Commander of St. Gregory, is president of the Pullman Company. He was born May 16, 1867, in Fort Wayne, Ind., where he attended the local schools. In 1893 he married Miss Mabel Underwood of Chicago.

He started his business career with Wells & French Co. In 1899 he went to the American Car and Foundry Company as vice-president and manager. In 1916 he became president of the Haskell & Barker Co., and after the reorganization in 1921 was named to head the Pullman Company. Mr. Carry for years has been a generous donor to benefactions and charitable work in every form, very few of which are known. The extent of his practical aid to such work may not be estimated.

#### F. J. LEWIS, K. S. G.

Francis J. Lewis of 4929 Woodlawn Avenue, to be Knight of St. Gregory, is chairman of the board of the F. J. Lewis Manufacturing Company, with branch offices and plants in several cities besides Chicago. He was born in Chicago fifty-seven years ago. He received his education in the public schools. Mr. Lewis is a director of the Standard Trust and Savings Bank of Chicago, the Mississippi Valley Trust Company of St. Louis, and has large interests in various other lines. He is a member of various clubs. But recently the papers carried an announcement of a splendid gift, an endowment fund of half a million dollars, for charity, in the name of his wife, only lately deceased.

#### ANTHONY CZARNECKI, K. S. G.

Anthony Czarnecki, to be knighted, was born in Posen, Poland, January 14, 1878. He came to the United States at the age of eight. Up to 1910, when he assumed charge of the savings department of the La Salle Street National Bank, he was a newspaper writer on a Chicago paper. A year or so later he was elected to serve on the board of commissioners. In 1917 he was appointed a member of the Board of Education and later re-elected to trusteeship on the board of election commissioners, his present official position. Mr. Czarnecki is the first Polish-American named as a Knight of St. Gregory. He has been a special writer on the Chicago *Daily News* for years.

#### ROBERT M. SWEITZER, K. S. G.

Robert M. Sweitzer, a prominent county official, to be a Knight of St. Gregory, was born in Chicago on May 10, 1868; has served the government in his present capacity for the past eleven years. He spent twenty-five years of his life in the wholesale district of Chicago, and was a salesman for ten years before he became county clerk. As county clerk he has a wide variety



*Lavecha Photo.*

RIGHT REVEREND BERNARD J. SHEIL

Chancellor of the Archdiocese of Chicago who accompanied His Eminence Cardinal Mundelein throughout his entire journey, was honored by the Pope while in Rome, and who has supplied much of the information contained in this publication.



of duties. He is comptroller or financial officer of the county, the clerk or secretary of the county board and the election commissioner for the country towns.

### JOSEPH W. McCARTHY, K. S. G.

Joseph W. McCarthy, of 665 Sheridan Road, to be a Knight of St. Gregory, is an architect and designer of churches and parochial buildings. He was born in Jersey City, N. J., June 22, 1884. He was educated in the parochial schools and the Holy Innocents School in New York City and later attended the St. Gabriel High School in Chicago. In 1901 he became associated with D. H. Burnham as an architect for eight years. Two years he spent with Ernest Graham and in 1911 he organized his own firm. He is noted principally for certain splendid local church buildings and for his designing of St. Mary of the Lake University at Area, Illinois. Mr. McCarthy is a member of the Chicago Athletic Association, Illinois Society of Architects and the Medievalists and the Catholic Club of New York.

### THE LATERAN CROSS

Cardinal Mundelein brought from Rome and bestowed upon Dr. Thomas F. Gorman, D. D. S., Dr. Lawrence J. Ryan, M. D., and William J. Hoffmann the Lateran Cross, in recognition of their earnest and valuable efforts for the Church.

These distinctions, all bestowed by the Holy Father at the request of the Cardinal are an added evidence of the Pope's regard and of the Cardinal's desire to prove the Holy Father's design to honor the diocese as well as the Cardinal himself.

It is in order to state that the priests and laymen just now honored were not the first in Chicago to receive distinctions from Rome. Indeed several of the clergy and at least four of the laity had been so honored. The first amongst the laymen was the late William J. Onahan, who was knighted by the Pope for his many endeavors for the Church throughout a long and exemplary career.

Next in order to be knighted was Hon. Anthony Matre, who was distinguished by Pope Pius X in 1913 for notable services rendered the Church throughout the United States.

Edward Hines and Dennis F. Kelly were knighted by Pope Benedict XV upon the suggestion of Cardinal, then Archbishop Mundelein.

Sir Knight Hines, though helpful in many ways is especially notable for his bequests to charity and other Church work. One of his gifts was half a million dollars for the University of St. Mary of the Lake at Area, donated in honor of his son, Lieutenant Edward Hines, Jr., who died in France in the service of his country in 1918.

Dennis F. Kelly is one of the most active and effective Catholic laymen Chicago has produced. Besides numerous and liberal contributions to all Catholic causes he has given of his time and best energies to promote every Catholic movement. He is president and one of the most active promoters of the Associated Catholic Charities of Chicago and though heavily laden with his own extensive affairs is always amongst the most active in all Catholic, and indeed in all civic affairs.

## MISCELLANY

### THE ONLY MONUMENT TO FATHER MARQUETTE IN ILLINOIS

In the year 1895 the Chicago & Alton Railroad Company published a booklet under the title, "A Guide to the Chicago Drainage Canal," the outstanding feature of which was a description of the journey of Father James Marquette, S. J., over the "Portage" and his sojourn at Summit, Illinois.

The Marquette story as carried in the booklet and which is quite accurate, is as follows:

"December 4, (1674) Marquette and two companions, coasting south on Lake Michigan, and entering the mouth of the Chicago River, at that time covered with six inches of ice, hauled his boat 'two leagues' to the intersection of what is now Robey Street with the Chicago River. Here was a rise of land later known as 'Lee's Place,' upon which they 'cabined' for the winter.

"March 30, 1675, the country was flooded and Marquette and his companions were obliged to take to the trees for safety. In the morning the party took canoes, paddled up the river 'three leagues' and rested upon a point of land where the town of Summit now stands. Here Marquette observed to his surprise, that the river *up* which he had just come appeared to have another outlet to the westward. A study of the ground by the aid of the engineer's levels and the memory of those who remember the country as it was before the hand of man had changed its appearance, makes it practically certain that the place where Marquette landed was just opposite the present Chicago & Alton depot at Summit.

"Here the Chicago & Alton Railroad Company has erected a monument to commemorate this event, so interesting in the early history of the region about Chicago.

"This monument consists of granite boulders of various kinds brought from the Lake Superior region by the glacial stream, and deposited in this valley. The monument is, therefore, of great geological as well as historical interest."

The booklet contains views of the site as it presumably was at the time Father Marquette visited it and as it appeared at the time the book was published in 1895 as well as a good view of the monument erected.

Mr. Edward P. Brenan, a descendant of one of the earliest and most substantial families of Chicago, takes an unusual interest in all historical matters and eagerly grasped the opportunity to secure a copy of this booklet from the very few extant. Drawing attention of the officials of the railroad to the matter he was favored with a complete copy of all the correspondence relating to the erection of the monument, and, after having the same substantially bound, pre-

sented both the booklet and the correspondence to the Chicago Historical Society with a summary of the matter as follows:

INTERVIEW WITH MR. ROBERT SOMERVILLE, FEB. 28, 1924

When Mr. Somerville was General Agent of the passenger department of the Chicago & Alton Railroad, his interest was first aroused in the building of a monument to Father Marquette through the zeal of Ossian Guthrie and Professor C. H. Ford, Principal of the Calhoun School, in trying to make known to the people of Chicago, the geological features as well as the historic past of the Desplaines Valley.

Mr. Ford brought parties out Saturdays to see the progress of the drainage canal, and also to show the many geological features of the Desplaines Valley.

Mr. Guthrie selected boulders of a great variety that geologists tell us came into this valley with the movement of a great ice cap from the North. These he set aside as he found them at different points along the canal and Mr. Somerville had men from the Alton Railroad gather them up when placed near the right of way and then assembled them at Summit on the site of Father Marquette's encampment in 1675.

The railroad furnished all the labor and material necessary to build the monument, also paying for a tablet giving a brief account of Father Marquette's stay. Later on vandals stole the tablet and in 1920 Mr. Somerville, out of his own pocket replaced it with the present tablet.

E. P. BRENNAN.

*Chicago.*



*Photo by courtesy of E. P. Brennan.*

#### THE ONLY MONUMENT TO FATHER MARQUETTE IN ILLINOIS

Erected by the Chicago & Alton Railroad Company at Summit, Illinois, one of the resting places of Father Marquette on his second visit in 1675.



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## Illinois Catholic Historical Society

617, ASHLAND BLOCK, CHICAGO

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## CONTENTS

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HISTORY OF LAW IN ILLINOIS	<i>Joseph J. Thompson</i>	99
THE UNIFICATION OF THE URSULINES	<i>S. M. M.</i>	134
HISTORIC OLD SHANTYTOWN	<i>Anon.</i>	140
FATHER MARQUETTE'S SECOND JOURNEY TO ILLINOIS	<i>Joseph J. Thompson</i>	144
THE CATHOLIC CLERGY IN ILLINOIS	<i>Joseph J. Thompson</i>	155
EDITORIAL COMMENT . . . . .		164
GLEANINGS FROM CURRENT PERIODICALS	<i>Rev. Paul J. Foik</i>	170
SAINTS OF SPECIAL HONOR IN CALIFORNIA	<i>William Stetson Merrill</i>	172
AN EARLY EXERCISE OF TOLERANCE	<i>Rev. Henry S. Spalding, S. J.</i>	175
PRIZE WINNING SCHOOL ESSAYS	<i>Gertrude Lorraine Conley</i>	178
THE CATHOLIC IN AMERICAN HISTORY	<i>Rita Freehauf</i>	181
MISCELLANY . . . . .		187

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# Illinois Catholic Historical Review

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## HISTORY OF LAW IN ILLINOIS\*

When we think of our present government in its republican form of democracy and only of our many years of operation under such a form, we are inclined to look upon every other form of a government as abstract,—a thing apart from us,—and should we wish to examine other forms of government, we would naturally and involuntarily seek out far away places and times for such a study. It is a fact, however, that upon the domain of Illinois in some part has been practiced almost every kind of government known to man. Here has flourished tribal government in as pure a form as has been detailed in the Scriptures. Here have absolute monarchs held their sway. Here has the limited or constitutional monarchy governed. Here not less than two communistic governments have flourished and failed at different times. Here has socialism in its very best and most attractive sense been put to the test. Here has existed imperial and a territorial government chiefly under benign influences. And here, finally, has democracy, or as best known, a republican form of government existed for more than a century and experienced all the vicissitudes and triumphs of which democracy is capable.

For convenience, the government of our state may be considered with reference to the outstanding or controlling features thereof as they existed at various periods and with reference to the character

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\* An address to the Illinois State Bar Association. The article seems appropriate for this publication since the first century of our history deals with a strictly Catholic administration of government and law under the French.

The article is besides of present public interest in connection with the efforts to popularize the Constitution and laws.

of government. Such analysis will disclose the following periods of government:

I. Paternalistic. (The Indian government up to the close of the Black Hawk War.)

II. Absolute monarchy. (Under the French crown from 1665 to 1765.)

III. Limited monarchy. (Under English government—1765 to 1778.)

IV. Colonial. (Under colony of Virginia-Plymouth Company—1778 to 1787.)

V. Territorial. (Under United States, 1787 to 1818.)

VI. Democracy. (As a state, 1818 to the present time.)

Side by side with the state government, existed at different times the following governments practically unaffected by either the government of the United States or the state of Illinois.

I. Communistic government. (The Swedes at Bishop Hill, 1846 to 1860, and the Mormons at Nauvoo, 1840 to 1846.)

II. Socialism. (The Icarians at Nauvoo, 1830 to 1855.)

## PERIODS OF GOVERNMENT

### I. PATERNALISTIC PERIOD

(The Indian government up to the close of the Black Hawk War.)

It would be a mistake to assume that there was no government in Illinois until white men set it up. Indeed, it is somewhat remarkable what an extended code of law the Indians had. The territory received its name from the Indians who were in possession of a large part of it when white men first reached here "The Illinois." In the language of those Indians themselves, "Illinois" meant men, and they called themselves "Illinois" or "men" as a distinguishing appellation. There were other tribes and families of Indians with whom they had to deal that were in the opinion of the Illinois, so cruel and inhuman that they considered them beasts, not men. The true sense then of the name Illinois is "good men." The Illinois consisting of at least five tribes, Kaskaskia, Peoria, Cakokia, Tamaroa and Mitchigamen, resident in the territory out of which this state is formed belonged perhaps the largest and in many respects the greatest Indian family of America, the "Algonquins." They were scattered from the Atlantic seabord almost to the Rocky mountains. There were glorious traditions in their history. The Indian woman, around whom has

been woven more poetry and romance than any other, and who has been given the credit of greater good, than any other, Pocahontas, was of the Algonquin family. In passing it should be said, that while their record in Illinois territory does not make them valorous or successful in warfare as some of the other Indians, yet, history shows them possessed of the highest type of fidelity and a fine sense of honor in the fulfillment of their engagements.

Besides the Illinois, there were in various parts of the territory now covered by this state, tribes of Sioux, Sacs, Foxes, Iroquois, Kickapoo, Potawatomi, Weas and Piankeshaw and scattering representatives of other tribes.

The territory was quite accurately divided between these tribes, the Illinois occupying the southwestern and western portions of the state. When white men first visited Illinois, the "Illinois" had several quite important villages, the most populous amongst them being Kaskaskia, located in the neighborhood of the present city of Utica in La Salle county.

Peoria was also another important Indian village, and besides these there were other smaller villages. Of these Illinois there were according to Marquette, when he visited them, 20,000 men, and in all 70,000 souls. This estimate is said by some historians to be an exaggeration, but it seems possible that within the present boundaries of Illinois when white men first began to settle here, there were in the neighborhood of 50,000 Indian inhabitants.

#### INDIAN LAW

In a population of this size, it would be very strange if there were no law. True, the law would have to be unwritten, because the Indian neither read nor wrote, but a most interesting code can be traced through the conduct of these red children of the forest. For instance, in the matter of organization, they had their great families with the great chief at the head, like the Algonquins, the Iroquois and others. These families were divided into tribes and each tribe had its chief and its representatives called sachems. These sachems, or wise men, under the chairmanship, headship of the chief, sat as a court upon disputes and infractions of tribal rules and dispensed, if rough, at least even handed justice. There were also grand sachems, or those who represented the tribes at convocations or joint meetings of the several tribes belonging to a family or nation, and the big questions of war or policy were discussed and decided at such convocations.

With respect to laws bearing upon the individual, there were many rules of great interest obligatory upon the members of the tribe, perhaps, the first in importance being that which defined the family relations. Marriage, though frequently polygamous, was strictly enforced, and no promiscuous intercommunication between the sexes permitted without marriage. The rules of war and of hunt and of territory were well recognized and strictly enforced. In fact, they had a rule or law for all the activities of their circumscribed life; in other words all the law they needed.

Under the Indian rule the position of woman was peculiar, but that too was regulated by rule. She was the hewer of wood and the drawer of water, but she was also the family truck. She was the revered and respected mother and the Indian stalwart traced his lineage to the female ancestor to the exclusion of the male. Woman's rights were perhaps thought very little of in those days, but wife abandonment was an offense subject to severe penalties, but not nearly so severe as unfaithfulness of a wife. It is known that this offense was considered particularly heinous by the fact that it was punished by cutting off the nose of the offender. The execution of this punishment was entrusted to the offended husband and as in those, as well as in other days, there were suspicious husbands, many a poor Indian wife lost her nose, perhaps without just cause.

A most peculiar and interesting custom or rule obtained with respect to male children. At birth, every male child was marked by his mother either black or white by actually making a black or white mark upon such child with Indian paints. No special system seems to have been used in this marking, but the distinction between blacks and whites was preserved throughout the life of the child. In the hunt, and in the battle field there was a healthy rivalry to bring great success to the legions of their own number by the blacks, and in like manner of theirs by the whites. This competition was encouraged for the sake of improvement in the prowess and accomplishments of the race. While, of course, there was no extended code of laws, we have seen that certain rules of conduct were clearly recognized and in most cases strictly enforced.

In Haine's "American Indian," the government of the Indian is described in more or less detail, respecting which, the author says:

The institution of civil government prevailed among the American tribes throughout the two continents, as perfect and complete in form and principle, so far as adapted to their wants and conditions in life, as among the more enlightened nations. But their mode of life being simple, their wants were few and their plan of govern-

ment as adapted to this simple and primitive condition. Their government was not a government of force. It was not maintained upon principles of this kind, but was rather one of acquiescence on the part of the governed. It was, in form, patriarchal, after the manner of the ancients. They had no such thing as rulers or officers appointed to enforce laws and oppress individuals; so that their government was not one of oppression, but one in which all felt an equal responsibility, and cheerfully acquiesced in all measures prescribed or concurred in for their general good.

A New England historian, on this subject, says their government was "rather a patriarchal state; for the Sachem concluded no important things—wars, laws or subsidies—to which the people were decidedly adverse. As murders, robberies, adulteries, and the like, common among the English, were not common with them, the duties of the Sachems were light. So that even Indian history shows how crimes are nearly all offenses against property, and grow out of that hunger for wealth; every man wanting to get, or to keep, more than his share."

Quoting Dr. Franklin, Mr. Haines says:

Dr. Franklin, who, during his life of literary work, gave considerable attention to the study of Indian character and history concerning Indian government, says that "all their government is by counsel or advice of the sages; there is no force; there are no prisoners; no officers to compel obedience or inflict punishments; hence, they generally study oratory, the best speaker having the most influence. He further adds, that having frequent occasion to hold public councils they have acquired great order and decency in conducting them. The old men sit in the foremost ranks, the warriors in the next, and the women and children, if there are any, in the rear."

An instance of the enforcement of one of the most drastic of Indian laws at a quite recent date within close proximity to Chicago is related by Mr. Gurdon Saltonstall Hubbard, a highly intelligent trader of the very early days in Illinois. Mr. Hubbard, his employer Deschamps and the "Brigade" as the company of traders was called, were at Chicago on about the 25th of April, 1819, and went from there around the lake and up to near the Grand river where the Indians were celebrating the "Death Feast," and Mr. Hubbard in his Autobiography, says:

One evening at the close of the feast, we were informed that an Indian, who the fall previous, in a drunken quarrel, had killed one of the sons of a chief of the Manistee band, would on the morrow deliver himself up to suffer the penalty of his crime according to the Indian custom. We gave but little credence to the rumor, though the Indians seemed much excited over it. On the following day,

however, the rumor proved true, and I witnessed the grandest and most thrilling incident of my life.

The murderer was a Canadian Indian, and had no blood relatives among the Manistees, but had by invitation, returned with some of the tribe from Malden, where they received their annuities from the English government, and falling in love with a Manistee maiden, had married her and settled among them, agreeing to become one of their tribe. As was customary, all his earnings from hunting and trapping belonged to his father-in-law until the birth of their first child, after which he commanded his time and could use his gains for the benefit of his family. At the time of killing of the chief's son he had several children and was very poor, possessing nothing but his meagre wearnging apparel and a few traps. He was a fair hunter, but more proficient as a trapper.

Knowing that his life would be taken unless he could ransom it with furs and articles of value, after consulting with his wife, he determined to depart at night in a canoe with his family and secretly make his way to the marshes at the headwaters of the Muskegon river, where he had before trapped successfully, and there endeavor to catch beaver, mink, marten, and other fine furs, which were usually abundant, and return in the spring and satisfy the demands of the chief. As, according to the custom, if he failed to satisfy the chief and family of the murdered man, either by ransom or a sacrifice of his own life, they could demand of his wife's brothers what he had failed to give, he consulted with one of them and told him of his purpose, and designated a particular location on the Muskegon where he could be found if it became necessary for him to return and deliver himself up. Having completed his arrangements, he made his escape and arrived safely at the place of designation, and having but few traps and but a small supply of ammunition, he arranged dead-fall traps in a circuit around his camp, hoping with them and his few traps to have a successful winter, and by spring to secure enough to save his life.

After the burial of his son, the chief took counsel with his sons as to what they should do to revenge the dead, and as they knew the murderer was too poor to pay their demands, they determined upon his death, and set about finding him. Being disappointed in this, they made a demand upon the brothers of his wife, who, knowing that they could not satisfy his claims, counseled together as to what course to pursue, all but one of them believing he had fled to Canada.

The youngest brother, knowing of his whereabouts, sent word to the chief that he would go in search of the murderer, and if he failed to produce him would himself give his own life in his stead. This being acceptable, without divulging the secret of his brother-in-law's hiding place, he started to find him. It was a long and difficult journey, as he had no land-marks to go by and only knew that he should find his brother-in-law on the headwaters of the Muskegon, which he finally did.

The winter had been one of unusually deep snow, and the spring one of great floods, which had inundated the country where he was.

The bears had kept in their dens, and for some reason the marten, beavers, and mink had not been found, so that when their brother-in-law reached them he and his family were almost perishing from starvation, and his winter's hunt had proved unsuccessful. They accordingly descended together to the main river, where the brother left them for his return home, it being agreed between them that the murderer would himself report at the mouth of Grand river during the "Feast of the Dead," which promise he faithfully performed.

Soon after sunrise the news spread through the camp that he was coming. The chief hastily selected a spot in a valley between the sand-hills, in which he placed himself and family in readiness to receive him, while we traders, together with the Indians, sought the surrounding sand-hills, that we might have a good opportunity to witness all that should occur. Presently we heard the monotonous thump of the Indian drum, and soon thereafter the mournful voice of the Indian, chanting his own death song, and then we beheld him, marching with his wife and children, slowly and in single file, to the place selected for his execution, still singing and beating the drum.

When he reached a spot near where sat the chief, he placed the drum on the ground, and his wife and children seated themselves on mats which had been prepared for them. He then addressed the chief, saying: "I, in a drunken moment, stabbed your son, being provoked to it by his accusing me of being a coward and calling me an old woman. I fled to the marshes at the head of the Muskegon, hoping that the Great Spirit would favor me in the hunt, so that I could pay you for your lost son. I was not successful. Here is the knife with which I killed your son; by it I wish to die." The chief received the knife, and handing it to his oldest son, said, "Kill him." The son advanced, and, placing his left hand upon the shoulder of his victim, made two or three feints with the knife and plunged it into his breast to the handle and immediately withdrew it.

Not a murmur was heard from the Indian or his wife and children. Not a word was spoken by those assembled to witness. All nature was silent, broken only by the singing of the birds. Every eye was turned upon the victim, who stood motionless with his eyes firmly fixed upon his executioner, and calmly received the blow without the appearance of the slightest tremor. For a few moments he stood erect, the blood gushing from the wound at every pulsation; then his knees began to quake; his eyes and face assumed an expression of death, and he sank upon the sand.

During all this time the wife and children sat perfectly motionless, gazing upon the husband and father, not a sigh or a murmur escaping their lips until life was extinct, when they threw themselves upon his dead body, lying in a pool of blood, in grief and lamentations, bringing tears to the eyes of the traders, and causing a murmur of sympathy to run through the multitude of Indians.

Turning to Mr. Deschamps, down whose cheeks the tears were trickling, I said: "Why did you not save that noble Indian. A few blankets and shirts, and a little cloth, would have done it." "O, my

boy," he replied, "we should have done it. It was wrong and thoughtless of us. What a scene we have witnessed."

Still the widowed wife and her children were clinging to the dead body in useless tears and grief. The chief and his family sat motionless for fifteen or twenty minutes, evidently regretting what they had done. Then he arose, approaching the body, and in a trembling voice, said: "Woman, stop weeping. Your husband was a brave man, and, like a brave, was not afraid to die as the rules of our nation demanded. We adopt you and your children in the place of my son; our lodges are open to you; live with any of us; we will treat you like our own sons and daughters; you shall have our protection and love." "Che-qui-och" (that is right) was heard from the assembled Indians, and the tragedy was ended.

Many writers have attempted to delineate the Indian laws or customs, and it is only fair to state that there is much variance of statement, due perhaps to differences in the customs of different tribes and divers times. A quite satisfactory, as well as quite complete statement of such customs is contained in the Margery Collection, assuming to be a statement of De La Salle himself. It has been frequently quoted as possessing a high order of reliability, but is little known. A writer in the magazine of Western History has translated the statement, and though quite extended, it is of great interest and very comprehensive.

## II. THE PERIOD OF ABSOLUTE MONARCHY

(Under the French crown from 1675 to 1765.)

For a time, the French people living in Illinois were governed as part of New France by the king of France through his governors or intendants at Quebec and for another period from 1717 attached to the French province of New Orleans, but through the nearly one hundred and twenty-five years that passed from the time of the earliest settlement at Kaskaskia virtually to the taking over of the control of this territory by the United States, this State, all the white people therein, and, indeed, virtually all the people, Indians included, were under a system of the most remarkable self-government ever known to history.

True, by the Treaty of Paris, the English became entitled to the sovereignty over Illinois, but English laws were never enforced. By the "Quebec Bill," passed by the British Parliament in 1774, French laws were virtually continued in force.

It is literally correct to say that the laws were never enforced. By Commandments and in modern history perhaps there never was so few breaches of the law as occurred in this state under that rule.

It is justifiable to emphasize the government of the French people of Illinois, in view of the circumstances under which it originated, the conditions with which the early inhabitants had to cope and the length of time that this pure government subsisted.

Before the French came white civilization was utterly unknown. The inhabitants intruded upon the possessions of savages. While building up a new world, they maintained a just government and peaceful relations for a period almost as long as the official life of the United States.

While the life of the French in Illinois was simple, it was by no means primitive. They had the best there was in society of their time, were just as advanced as Old World peoples and while the period was troublous in other parts of the country and of the world, the French in Illinois were living in peace with their Indian neighbors and with all the world.

The governmental machinery was just as simple as their every day life. In a quite satisfactory history of the early years of Illinois, written by Alexander Davidson and Bernard Stuve, published in 1874, we find this description which furnishes the key to French life in those days:

“No regular court was held in the country for more than a hundred years or till its occupation by the English, evidencing that a virtuous and honest community can live in peace and harmony without the serious infraction of the law. The Governor, aided by the friendly advice of the commandants and priests of the villages either prevented the existence of controversies or settled them when they arose without a resort to litigation. Although these several functionaries were clothed with absolute power such was the paternal manner in which it was exercised, it is said that ‘the rod of domination fell on them so lightly as to hardly be felt.’ ”

The commandant, as he was called, appointed by the Governor of Canada in the first instance and latterly by the Governor of Louisiana, exercised all executive functions, and as stated by Justice Breese:

“This official, up to 1750, exercised supreme judicial power also, except in capital cases, they being cognizable by the Superior Council of Louisiana, which consisted of the intendant who was the first judge, and specially charged with the king’s rights, and with all that related to the revenue, the king’s attorney, six of the principal inhabitants, and the register of the province, all appointed by the crown, subordinate to the major commandant, as he was styled. Each village had its own local commandant, usually the captain of the militia. He was as great a personage, at least as our city mayors, superin-

tending the police of his village, and acting as a kind of justice of the peace, from whose decisions an appeal lay to the major commandant. In the choice of this subordinate though important functionary, the adult inhabitants had a voice, and it is the only instance wherein they exercised an elective franchise."

In 1750, the "Court of the Audience of the royal jurisdiction of the Illinois," was established and proceedings were carried on before a single judge who himself entered his decrees in a "register." Judgment and decrees were executed by the captain of the militia or the provost. Judge Breese remarks that "occasions, however, were not frequent calling for the exercise of judicial authority or rendering a regular administration of justice necessary for the inhabitants were generally peaceable and honest and punctual in their dealings."

It would perhaps be more proper to state that there was very little for a court of justice to do than that there was no such court. The late Judge Breese in his "Early History of Illinois," although stating that there was a court, says that the supposition is justified,

"That the aid of the judge was not often invoked to settle difficulties, in fact, the most common and usual mode was by the commandant himself and by arbitration of friends and neighbors . . . trifling matters—such small difficulties as will arise even with the best regulated communities—were usually settled by the mild interposition of the commandant or the priest—the offending party would carry his complaint to the good cure and in the confessional or somewhere else, the 'tort-feasor' would be required to make the proper atonement."

The actual situation with reference to court and government is clearly stated by Judge Breese. He says:

"Their code of laws was the 'Customes of Paris,' then the common law of France, and introduced into all her American colonies, changed and modified, more or less, by the ignorance or arbitrary will of those called upon to expound and apply them. Their own peculiar local usages, of course, had the force of law."

Officers with judicial functions become more important toward the end of the French regime in the matter of land allotments or conveyances. In a sense the French settlers were squatters, but succeeding generations have considered that they earned their possessions by the service rendered the county and state in their settlement. In the deed of cession from Virginia to the United States and carried through all the subsequent proceedings, will be found a clause to this effect:

"That the French and Canadian inhabitants and other settlers of the Kaskaskias, Saint Vincents, and the neighboring villages who

have professed themselves citizens of Virginia shall have their possessions and titles confirmed to them and be protected in the enjoyment of their rights and liberties."

And the report of the committee of Congress agreed to on June 20, 1788, provided:

"That the Governor of the Northwestern Territory be instructed to repair to the French settlements on the Mississippi at and above the Kaskaskias; that they examine the title and possessions of the settlers as above described in order to determine what quantity of land they may severally claim which shall be laid off for them at their own expense."

In addition to the lands of which such settlers were in possession, provision was made for confirming to the inhabitants of the several villages the common lands or "Commons" theretofore held.

By reason of these provisions, we still trace a portion of our law to the French government and occupancy. Instead of titles beginning with the patent of the United States as in the case in all territory where lands were unoccupied at the time of securing them by the United States, the first link in the chain of title in these Kaskaskia lands begins with the possession of some early French settler.

Out of the supposition that some Pierre or Jacques might have made a fraudulent claim has arisen some litigation and at least two of such suits have reached the Supreme Court of Illinois and at least one the Supreme Court of the United States. The first one being the case of Doe, ex dem, etc., vs. Hill, 1 Ill., 304. In that case, in an able opinion by Justice Lockwood, the rule was laid down that a confirmation made by the Governor as provided in the report adopted by Congress to a person claiming a tract of land in the territory comprised in the report was valid and operates as a release of all the interest of the United States therein. It is a matter of interest that in this decisive case, John Reynolds appeared for the plaintiff and Thomas Ford appeared for the defendant, the same John Reynolds and Thomas Ford who, in their lifetime, served as Governors of the State of Illinois. This case was confirmed by an able opinion written by Mr. Justice Breese, as will appear by reference to the case of Reichart vs. Felps, et al., 33 Ill., 433, and also on appeal as appears by the opinion of the United States Supreme Court.

These, however, are not the only examples of the French titles to be found in our laws. In connection with the village of Kaskaskia there was, as has been stated, a "Common," which aggregated some 6,500 acres. The title to this common remained undisturbed in the

inhabitants of Kaskaskia down to modern times. Its history is best told in a preamble to Senate Bill No. 159, passed by the 46th General Assembly, which became a law July 1, 1909, and which provided for the sale of the said Common. The preamble reads as follows:

“Whereas, The inhabitants of the island of Kaskaskia, in the county of Randolph, are in common entitled to the use and benefit of certain lands commonly known as the Kaskaskia commons, consisting of about 6,500 acres, by virtue of an ancient grant recognized and confirmed by the government of the United States and the State of Illinois; and,

“Whereas, The right to sell or lease said lands, or any part thereof, was granted by the Constitution of Illinois of 1848 to a majority of the qualified voters therein; and,

“Whereas, Pursuant to said right, a majority of the qualified voters of Kaskaskia did petition the General Assembly of Illinois for permission to lease said lands, whereupon the General Assembly of Illinois passed an Act which was approved January 23, 1851, granting said privilege for school and other purposes as herein specified; and,

“Whereas, The said lands, pursuant to said Act of 1851 have been leased in separate subdivisions at different times for a period of fifty years, and,

“Whereas, It appears, from a petition now presented to the General Assembly of Illinois by a majority of the legal voters of said island, that a portion of the funds secured by the said leasing, and intended for school purposes, have been misused and misappropriated by the trustees entrusted with the care thereof; and,

“Whereas, It also appears from said petition that the school system provided by the Act of 1851 for the said island, is now wholly inadequate and insufficient for the inhabitants of said island and that the common schools of said island are in need of said funds; and,

“Whereas, There is no general law in this State, nor can one be enacted, applicable to the case, because there is no other such a grant of commons within the State nor any other community so situated; therefore,” etc.

It was to be expected that such an important law would be questioned and the constitutionality of the act was indeed attacked, but the same was found constitutional and valid by the Supreme Court in the case of Land Commissioners vs. Commons of Kaskaskia, 249 Ill., 578.

But our interest in the old French regime is still maintained by an act which passed at a more recent session of the General Assembly and which became a law July 1, 1915, making additional and more stringent provisions for the conservation of the school fund created by the sale of Kaskaskia Commons Lands.

In the foregoing, is indicated the traces which the French settlement has left upon our government and laws. Were there a record,

we might be able to read with much satisfaction of governmental proceedings of this early day and might be able to quote sound decisions of these early French tribunals as precedents.

Mr. E. G. Mason, in an able address before the Illinois Bar Association, at its tenth annual meeting in Springfield, January 12, 1887, on "The Beginning of Law in Illinois," gave utterance to the following interesting suggestions:

"To Illinois lawyers, the first edition of Breese's Reports, printed at Kaskaskia, in 1831, seems a venerable volume. But how juvenile it would appear had the Illinois reports of the last century been preserved to our day. What a fine flavor it would add to the practice of the law, if we could cite familiarly the first Pierre Boisbriant, bearing date in 1718, or the second of D'Artaguette, in 1735, or, with that soulful glance which betokens complete harmony between court and counsel, could remind his honor of that well known ruling of De La Loire Flancour in 1744, or that famous decision of Buchet in 1752. These all and many another held court in the Illinois country long before any Englishman had set foot therein, but the reports of their proceedings have perished. We shall never know what treasures of wisdom and learning, what well considered judgments and what weighty opinions, easily applicable, perhaps, to the causes of our own time, have vanished from the judicial records of Illinois."

What became of the "reports of these early courts" is graphically described in Mr. Mason's address. Stating that he had reason to infer from Judge Breese's statements that such records existed, he went to Randolph county and finally persuaded some elderly officials to help him search for the records. The following is his account of the search:

"We traced the records from pillar to post; from their deposit in an open hall-way exposed to wind and weather, to the transfer of what remained to the grand jury room, where their identity was fully established by a chronic grand juryman, who had lit his pipe by the aid of their leaves during many years of public service, reading an occasional fragment before he offered it up at the shrine of tobacco. When, by diligent attention to business, he and his associates had reduced the residue to the compass of a small box, their hearts had softened toward what remained of the venerable manuscripts, and they had consigned these remnants to the care of the janitor to be preserved, and until my coming they had been forgotten. The janitor, under pressure, confessed that he, too, had used them for kindling; and a single scrap of less than a page, containing the entry of judgments in four cases, was all that remained of the records of the Court of the Royal Jurisdiction of the Illinois."

As for direct legislation during the French Period, the form of government, which existed, would not lead us to expect much in that

direction. But it is known that there were at least some rules and regulations specially promulgated for this particular part of the world amongst which was what has since been known as the Slave Code of Louis XIV. This was an extensive body of laws which governed the conduct of the slave relations between him and his master, and between slave, his fellow-slave, and others and provided drastic punishments for its infraction either by the slave, the master or any other person.

There was, too, an extremely interesting and curious regulation promulgated in this territory, fixing definitely and minutely the order of precedence of officers, ecclesiastics and individuals when appearing in public, at church or in social gatherings.

### III. LIMITED MONARCHY

(Under English Government 1763 to 1778.)

By the Treaty of Paris all the Territory of New France east of the Mississippi river was ceded to Great Britain and that monarchy became entitled to the possession of the Illinois territory. It was not until 1675, however, that the British actually gained possession when St. Ange de Bell Rive surrendered possession of Ft. Chartres, the capitol of the Illinois country, at the time located twelve miles above Kaskaskia, to the British. A lame administration of law was set up subject to the provisions of the treaty, and later to those of the Quebec Act, which saved to the French inhabitants their rights under the French regime.

Governor John Reynolds in his work, "The Pioneer History of Illinois," leaves us this picture of conditions:

The French settlements in Illinois were at the greatest prosperity at the close of the war, in 1763, and ever since, to this day, the French inhabitants have been declining in Illinois. It is stated that old Kaskaskia, the Paris of Illinois, in 1763, contained two or three thousand inhabitants, and was a place of business, wealth, and fashion. The Jesuits had a college there, and all other ecclesiastical concerns, suited to the wealth and population of the country. The commerce to New Orleans was regular and profitable. A great portion of the Illinois Egypt, the American Bottom, was in a state of profitable cultivation. Wheat, tobacco, and various other crops were raised not only for consumption but for exportation. But over this happy prosperity a sad cloud of misfortune extended. The British whom they so bitterly hated, and for good cause, captured the country by force of arms, from these innocent and unoffending people."

And Mr. Moses, secretary and librarian of the Chicago Historical Society and for many years a prominent officer in different positions in Illinois says that:

"The French subjects of Great Britain who had remained in Illinois early exhibited a disposition to become troublesome and as a panacea for most civil ills, General Gage instructed Colonel Wilkins to establish a court of common law jurisdiction at Fort Chartres with a bench of seven judges—the first British court west of the Alleghenies."

It does not appear that this newly established court was called upon extensively to adjust legal difficulties amongst the inhabitants. There is some evidence, however, that such adjustments as were attempted were quite unsatisfactory, more especially because they comprehended the jury as an element of trial, contrary to the long established usage of the French people. It appears, also, that the officers ran counter to the French notions of land titles, and began conveying or granting to others lands which were claimed by the French settlers.

The complaints of the French proved a source of much difficulty, apparently, to the British government, so much so that Parliament, with a view to the conciliation of the French inhabitants, on June 2, 1774 passed what has since been known as the "Quebec Bill" which confirmed the French inhabitants in the free exercise of their religion and restored them their ancient laws in civil cases *without* trial by jury.

Perhaps the principal events of the British government by which it will be remembered were its attempts at the wholesale bestowal of lands upon its favorites and administrators.

Governors and agents of the British government succeeded each other with considerable rapidity, but the one whose tenure of office was longest and whose deeds were most evil was Colonel Wilkins. In Davidson and Stuve's History of Illinois, it is said that:

"The most notable feature of Colonel Wilkins' administration was the wonderful liberality with which he parceled out a large domain over which he ruled in large tracts to his favorites in Illinois, Philadelphia and elsewhere without other consideration than the requiring of them to reconvey to him an interest."

And since many of the French had left the settlement, Colonel Wilkins considered their lands forfeited and granted them away.

In one tract, a grant was made to John Baynton, Samuel Wharton and George Morgan, merchants of Philadelphia who "trading in this country have greatly contributed to his majesty's service"—"for range of cattle and for tilling grain," 13,986 acres, but the metes and bounds disclosed the tract to cover some 30,000 acres.

Another instance of this wholesale disposal of the public domain included the grant of a tract which was brought by the "Illinois Land

Company" from the Indian chiefs and paid for in blankets, shirts, stockings and gun-powder to the value of a few hundred dollars and which included ten or twelve of the most southerly counties in the State. Still another covered territory bounded by a line beginning on the Mississippi river opposite the mouth of the Missouri, thence up the Mississippi river 6 leagues, then up the Illinois river 90 leagues to the Chicago or Garlick Creek, thence north 50 leagues, thence west 40 leagues, thence northeast 14 leagues, thence north 15 leagues, thence taking a southwest course in a direct line to the place of beginning about 40 leagues. The number of acres contained in these grants was about 37,479,600. These deeds were registered at Kaskaksai. It is a satisfaction to know that the success of the American arms in the Revolution prevented the consummation of this immense steal.

"The policy of the British government was not favorable to the economic development of the newly-acquired country, since it was feared that its prosperity might react against the trade and industry of Great Britain. But in 1769 and the succeeding years of English control, this policy was relaxed, and immigration from the sea-board colonies, especially from Virginia, began. In 1771 the people of the Illinois country, through a meeting at Kaskaskia, demanded a form of self-government similar to that of Connecticut. The petition was rejected by General Thomas Gage; and Thomas Legge, earl of Dartmouth (1731-1801), Secretary of State for Plantations and President of the Board of Trade, drew up a plan of government for Illinois in which all officials were appointed by the crown. This, however, was never operative, for in 1774, by the famous Quebec Act, the Illinois country was annexed to the Province of Quebec, and at the same time the jurisdiction of the French civil law was recognized. These facts explain the considerable sympathy in Illinois for the colonial cause in the War of Independence. Most of the inhabitants, however were French, and these were Loyalists. Consequently, the British government withdrew their troops from the Illinois country. The English authorities instigated the Indians to make attacks upon the frontiers of the American colonies, and this led to one of the most important events in the history of the Illinois country, the capture of the British posts of Cahokia and Kaskaskia in 1778, and in the following year of Vincennes (Indiana), by George Rogers Clark who acted under orders from Patrick Henry, Governor of Virginia. These conquests had much to do with the securing by the United States of the country west of the Alleghanies and north of the Ohio in the treaty of Paris, 1783."

What is said of the slight need for courts during the French period cannot be maintained respecting the English period. The different elements of population introduced during this time seems to have had the effect of creating disputes, and the courts organized in the communities were kept fairly busy.

Until Dr. Alvord of the State University discovered a large quantity of court records in the clerk's offices at Belleville and Chester, very little was known of the history and activities of these early courts, but due to the painstaking efforts of Mr. Alvord and his associates at the University, we may read the record of some hundreds of trials before these early courts, in volumes one and two of the Virginia Series of the Illinois Historical Collection. The reader of these records will be surprised in many instances to find that these courts not only exercised a very sound judgment without the aid of precedents or anything much in the way of written laws, but also that justice was administered summarily and quite satisfactorily.

#### IV. COLONIAL PERIOD

(1778 to 1787 )

After the territory was won from England by the Virginia Volunteers under George Rogers Clark in 1778, the country became subject to Virginia and, consequently, to the laws of that colony. Virginia was herself just beginning to develop a government and almost at the time of securing control of the western territory, including Illinois, adopted her constitution which is one of the best declarations of human rights found in either Federal or State constitutions. It also adopted a law defining the form of government which is remarkable for its utility and clearness.

Though Virginia ceded the territory to the United States in 1784, no effective steps were taken by the United States for its government until the ordinance of 1787 creating the northwest territory was adopted by Congress, and consequently the country remained subject to the laws of Virginia.

#### THE FIRST CONSTITUTION

We are in the habit of thinking of our State government as being administered through three State constitutions, but in reality, there were five, not the least in merit being the first; namely, the constitution of Virginia.

By reason of the importance of this enactment and of the further fact that it was frequently referred to as the rule of action by which

this territory should be governed, the Constitution of Virginia is here set out in full.

At the General Convention of Delegates and Representatives from the several counties and corporations of Virginia, held at the Capitol, in the City of Williamsburg, on Monday the 6th day of May, 1776, a declaration was adopted as follows:

## CHAPTER I

Declaration of Rights made by the Representatives of the good people of Virginia, assembled in full and free convention; which rights do pertain to them, and their posterity, as the basis and Foundation of Government. (Unanimously adopted June 12th, 1776).

I. That all men are by nature equally free and independent, and have certain inherent rights, of which, when they enter into a state of society, they cannot, by any compact, deprive or divest their posterity; namely, the enjoyment of life and liberty, with the means of acquiring and possessing property, and pursuing and obtaining happiness and safety.

II. That all power is vested in, and primarily derived from, the people; that magistrates are their trustees and servants, and at all times amenable to them.

III. That government is, or ought to be, instituted for the common benefit, protection and security, of the people, nation, or community. Of all the various modes and forms of government, that is best, which is capable of producing the greatest degree of happiness and safety, and is most effectually secured against the danger of mal-administration; and that when any government shall be found inadequate or contrary to these purposes, a majority of the community hath an indubitable, inalienable and indefeasible right to reform, alter, or abolish it, in such manner as shall be judged conducive to the public weal.

IV. That no man, or set of men, are entitled to exclusive or separate emoluments or privileges from the community, but in consideration of public service; which not being descendible, neither ought the office of Magistrate, Legislator, or Judge, be hereditary.

V. That the Legislative, and Executive powers of the State should be separate and distinct from the Judiciary; and that the members of the two first may be restrained from oppression, by feeling and participating in the burdens of the people, they should, at fixed periods, be reduced to a private station, returned into that body from which they were originally taken, and the vacancies be supplied by frequent, certain and regular elections, in which all, or any part of the former members, to be again eligible, or ineligible, as the laws shall direct.

VI. That elections of members to serve as representatives of the people, in Assembly, ought to be free; and that all men, having sufficient evidence of permanent common interest with, and attachment to, the community, have the right of suffrage, and cannot be

taxed or deprived of their property for public uses, without their own consent, or that of their representatives so elected, nor bounden by any law to which they have not, in like manner assented for the public good.

VII. That all power of suspending laws, or the execution of laws, by any authority without consent of the representatives of the people, is injurious to their regths, and ought not to be exercised.

VIII. That in all capital or criminal prosecutions, a man hath a right to demand the cause and nature of his accusations, to be confronted with the accusers, and witnesses, to call for evidence in his favor, and to a speedy trial by an impartial jury of his vicinage without whose unanimous consent he cannot be found guilty, nor can he be compelled to give evidence against himself; that no man be deprived of his liberty except by the law of the land, or the judgment of his peers.

IX. That excessive bail ought not to be required, nor excessive fines imposed, nor cruel and unusual punishment inflicted.

X. That general warrants, whereby an officer or messenger may be commanded to search suspected places without evidence of a fact commanded, or to seize any person or persons not named, or whose offence is not particularly described and supported by evidence, are grievous and oppressive, and ought not to be granted.

XI. That in controversies, respecting property, and in suits between man and man, the ancient trial by jury is preferable to any other, and ought to be held sacred.

XII. That the freedom of the press is one of the great bulwarks of liberty, and can never be restrained but by despotic governments.

XIII. That a well regulated militia, composed of the body of the people, trained to arms, is the proper, natural and safe defence of a free state; that standing armies, in time of peace, should be avoided, as dangerous to liberty; and that, in all cases, the military should be under strict subordination to, and governed by, the civil power.

XIV. That the people have a right to uniform government; and therefore, that no government separate from, or independent of, the government of Virginia, ought to be erected or established within the limits thereof.

XV. That no free government, or the blessing of liberty, can be preserved to any people but by a firm adherence to justice, moderation, temperance, frugality, and virtue, and by frequent recurrence to fundamental principles.

XVI. That religion, or the duty which we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence, and therefore all men are equally entitled to the free exercise of religion, according to the dictates of conscience; and that it is the mutual duty of all to practice Christian forbearance, love and charity toward each other.

## CHAPTER II.

The Constitution or Form of Government, agreed to and resolved upon by the Delegates and Representatives of the several Counties and Corporations of Virginia. (Unanimously adopted, June 29, 1776.)

1. WHEREAS, George the third, King of Great Britain, and Ireland, and Elector of Hanover, heretofore entrusted with the exercise of the kingly office in this government, hath endeavored to pervert the same into a detestable and insupportable tyranny, by putting his negative on laws the most wholesome and necessary for the public good: By denying his governors permission to pass laws of immediate and pressing importance, unless suspended in their operation for his assent, and, when so suspended, neglecting to attend to them for many years: By refusing to pass certain other laws, unless the persons to be benefited by them would relinquish the inestimable right of representation in the legislature: By dissolving legislative assemblies repeatedly and continually, to those opposing with manly firmness, his invasions of the rights of the people: When dissolved, by refusing to call others for a long space of time, thereby leaving the political system without any legislative head: By endeavoring to prevent population of our country, and, for that purpose, obstructing the laws for the naturalization of foreigners: By keeping among us, in time of peace, standing armies and ships of war: By effecting to render the military independent of, and superior to, the civil power: By combining with others to subject us to a foreign jurisdiction, giving his assent to their pretended acts of legislation: For quartering large bodies of armed troops among us: For cutting off our trade with all parts of the world: For imposing taxes on us without our consent: For depriving us of the benefits of the trial by jury: For transporting us beyond seas, to be tried for pretended offences: For suspending our own legislatures, and declaring themselves invested with power to legislate for us in all cases whatsoever: By plundering over seas, ravaging our coasts, burning our towns, and destroying the lives of our people: By inciting insurrections of our fellow subjects, with the allurements of forfeiture and confiscation: By prompting our negroes to rise in arms among us, those very negroes, whom, by an inhuman use of his negative, he hath refused us permission to exclude by law: By endeavoring to bring on the inhabitants of our frontiers, the merciless Indian savages, whose known rule of warfare is in undistinguished destruction of all ages, sexes and conditions of existence: By transporting at this time, a large army of foreign mercenaries, to complete the works of death, desolation and tyranny already begun with circumstances of cruelty and perfidy unworthy the head of a civilized nation: By answering our repeated petitions for redress with a repetition of injuries: And finally, by abandoning the helm of government, and declaring us out of his allegiance and protection. By which several Acts of

misrule, the government of this country as formerly exercised under the crown of Great Britain, is totally dissolved.

2. We, therefore, the Delegates and Representatives of the good people of Virginia, having maturely considered the premises, and viewing with great concern the deplorable condition to which this once happy country must be reduced, unless some regular, adequate mode of civil polity is speedily adopted, and in compliance with a recommendation of the General Congress, do ordain and declare the future form of government of Virginia to be as followeth:

3. The Legislative, Executive and Judiciary departments shall be separate and distinct, so that neither exercise the powers properly belonging to the other; nor shall any person exercise the powers of more than one of them at the same time, except that the Justice of the county courts shall be eligible to either House of Assembly.

4. The Legislature shall be formed of two distinct branches who together shall be a complete Legislature. They shall meet once or oftener, every year, and shall be called the General Assembly of Virginia.

5. One of these shall be called the House of Delegates, and consist of two Representatives to be chosen for each county, and for the district of West Augusta, annually of such men as actually reside in and are freeholders of the same, or duly qualified according to law; and also one Delegate or Representatives to be chosen annually for the city of Williamsburg, and one for the burrough of Norfolk; and a representative for each such other cities and burroughs as may hereafter be allowed particular representation by the Legislature; but when any city or burrough shall so decrease, as that the number of persons having right of suffrage therein shall have been for the space of seven years successively less than half the number of voters in some one county in Virginia, such city or burrough thenceforward shall cease to send Delegates or Representatives to the Assembly.

6. The other shall be called the Senate, and consist of twenty-four members, of whom thirteen shall constitute a House to proceed on business, for whose election the different counties shall be divided into twenty-four districts, and each county of the respective districts, at the time of the election of its Delegates shall vote for one Senator, who is actually a resident and freeholder within the district, or duly qualified according to law, and is upwards of twenty-five years of age; and the sheriffs of each county within five days at farthest after the last county election in the district, shall meet at some convenient place, and, from the poll so taken in their respective counties, return as a Senator the man who shall have the greatest number of votes in the whole district. To keep up this Assembly by rotation, the districts shall be equally divided into four classes, and numbered by lot. At the end of one year after the general election, the six members elected by the first division, shall be displaced, and the vacancies thereby occasioned supplied from such class or division,

by new election, in the manner aforesaid. This rotation shall be applied to each division, according to its number, and continued in due order annually.

7. That the right of suffrage, in the election of members of both Houses, shall remain as exercised at present, and each House shall choose its own Speaker, appoint its own officers, settle its own rules of proceeding, and direct writs of election for supplying intermediate vacancies.

9. All laws shall originate in the House of Delegates, to be approved or rejected by the Senate, or to be amended with the consent of the House of Delegates, except money bills, which in no instance shall be altered by the Senate, but wholly approved or rejected.

9. A Governor, or Chief Magistrate, shall be chosen annually by joint ballot of both Houses, to be taken in each House respectively, deposited in the conference room; the boxes examined jointly by a Committee of each House; and the numbers severally reported to them, that the appointment may be entered (which shall be the mode of taking the joint ballot of both Houses in all cases) who shall not continue in that office longer than three years successively, not to be eligible until the expiration of four years after he shall have been out of that office. An adequate, but moderate salary, shall be settled upon him during his continuance in office; and he shall, with the advice of a Council of State, exercise the executive powers of government according to the laws of this commonwealth; and shall not, under any pretense, exercise any power or prerogative by virtue of any law, statute or custom of England; but he shall, with the advice of the Council of State, have the power of granting reprieves or pardons, except where the prosecution shall have been carried on by the House of Delegates, or the law shall otherwise particularly direct; in which case, no reprieve or pardon shall be granted, but by resolve of the House of Delegates.

10. Either House of the General Assembly may adjourn themselves respectively. The Governor shall not prorogue or adjourn the Assembly during their sitting nor dissolve them at any time; but he shall, if necessary, either by advice of the Council of State, or on application of a majority of the House of Delegates, call them before the time to which they shall stand prorogued or adjourned.

11. A Privy Council or Council of State, consisting of eight members, shall be chosen by joint ballot of both Houses of Assembly either from their own members or the people at large, to assist in the administration of government. They shall annually choose out of their own members a President, who, in case of the death, inability, or necessary absence of the Governor from the government shall act at Lieutenant Governor. Four members shall be sufficient to act; and their advice and proceedings shall be entered of record, and signed by the members present (to any part whereof any member may enter his dissent) to be laid before the General Assembly, when called for by them. This Council may appoint their own clerk, who shall have a salary settled by law, and take an oath of secrecy in

such matters as he shall be directed by the Board to conceal. A sum of money appropriated to that purpose shall be divided annually among the members in proportion to their attendance; and they shall be incapable, during their continuance in office, of sitting in either House or Assembly. Two members shall be removed, by joint ballot of both Houses of Assembly, at the end of every three years, and be ineligible for the three next years. These vacancies, as well as those occasioned by death or incapacity, shall be supplied by new elections, in the same manner.

12. The Delegates for Virginia to the Continental Congress shall be chosen annually, or superseded in the meantime by joint ballot of both Houses of Assembly.

13. The present militia officers shall be continued, and vacancies supplied by appointment of the Governor, with the advice of the Privy Council, or recommendations from the respective County Courts; but the Governor and Council shall have a power of suspending any officer, and ordering a court-martial, on complaint of misbehavior or inability, or to supply vacancies of officers happening when in actual service. The Governor may embody the militia, with the advice of the Privy Council, and, when embodied, shall alone have the direction of the militia under the laws of the Country.

14. The two Houses of Assembly shall, by joint ballot, appoint Judges of the Supreme Court of Appeals and General Court, Judges in Chancery, Judges of Admiralty, Secretary, and the Attorney General, to be commissioned by the Governor, and continue in office during good behavior. In case of death, incapacity, or resignation, the Governor with the advice of the Privy Council, shall appoint persons to succeed in office, to be approved or displaced by both Houses. These officers shall have fixed and adequate salaries; and, together with all others holding lucrative offices, and all Ministers of the Gospel of every denomination, be incapable of being elected members of either House or Assembly or the Privy Council.

15. The Governor, with the advice of the Privy Council, shall appoint Justices of the Peace for the counties; and in case of vacancies, or a necessity of increasing the number hereafter, such appointments to be made upon the recommendation of the respective County Courts. (a) The present acting Secretary in Virginia, and Clerks of all the County Courts, shall continue in office. In case of vacancies, either by death, incapacity or resignation, a secretary shall be appointed as before directed and the clerks by the respective courts. (b) The present and future clerks shall hold their offices during good behavior, to be judged of and determined in the General Court. The sheriffs and coroners shall be nominated by the respective courts, approved by the Governor, with the advice of the Privy Council, and commissioned by the Governor. The Justices shall appoint Constables, and all fees of the aforesaid officers to be regulated by law.

16. The Governor, when he is out of office, and others offending against the state, either by mal-administration, corruption or

other means by which the safety of the state may be endangered, shall be impeachable by the House of Delegates. Such impeachment to be prosecuted by the Attorney General, or such other person or persons as the House may appoint, in the General Court according to the laws of the land. If found guilty, he or they shall be either forever disabled to hold any office under the government, or removed from such office pro tempore, or subjected to such pains or penalties as the law shall direct.

17. If all, or any of the Judges of the General Court, shall, on good grounds (to be judged of by the House of Delegates) be accused of any of the crimes or offenses before mentioned, such House of Delegates may, in like manner, impeach the Judge or Judges so accused, to be prosecuted in the Court of Appeals; and he or they, if found guilty, shall be punished in the same manner as is prescribed in the preceding clause.

18. Commissions and grants shall run in the name of the Commonwealth of Virginia, and bear teste by the Governor, with the seal of the Commonwealth annexed. Writs shall run in the same manner, and bear teste by the clerks of the several courts. Indictments shall conclude, against the peace and dignity of the Commonwealth.

19. A Treasurer shall be appointed annually, by joint ballot of both Houses.

20. All escheats, penalties and forfeitures heretofore going to the King, shall go to the Commonwealth, save only such as the Legislature may abolish or otherwise provide for.

21. The territories contained within the charters erecting the colonies of Maryland, Pennsylvania, North and South Carolina, are hereby ceded, released and forever confirmed to the people of those colonies respectively with all the rights of property, jurisdiction and government, and all other rights whatsoever which might at any time heretofore have been claimed by Virginia, except the free navigation and use of the rivers Potomac and Pohomoke, with the property of the Virginia shores or strands bordering on either of the said rivers, and all improvements which have been or shall be made thereon. The western and northern extent of Virginia shall, in all other respects, stand as fixed by the charter of King James the first, in the year one thousand six hundred and nine, and by the public treaty of peace between the courts of Great Britain and France, in the year one thousand seven hundred and sixty-three; unless, by act of Legislature, one or more territories shall hereafter be laid off, and governments established westward of the Allegheny mountains. And no purchase of lands shall be made of the Indian natives but on behalf of the public, by authority of the General Assembly.

22. In order to introduce this government, the representatives of the people met in Convention shall choose a Governor and Privy Council, also such other officers directed to be chosen by both Houses as may be judged necessary to be immediately appointed. The Senate to be first chosen by the people, to continue until the last day of

March next, and the other officers, until the end of the succeeding session of Assembly. In case of vacancies, the Speaker of either House shall issue writs for new elections.

Besides the constitution and the act defining the form of government, the Virginia assembly, during the time that the territory now embraced in Illinois was subject to that colony, passed twenty-nine laws on the following subjects in the order named: Rights, Elections, Wrecks, Cession, Copy Right, Shipping, Frauds, and Perjuries, Banking, Aliens, Conveyances (fraudulent), Bail, Trial (right to speedy and impartial), Estrays, Roads and Bridges, Religion (freedom of), Affrays, Conspiracies, Pure Food, Partitions, Informer (Collusion), Death (Presumption of by 7 years' absence), Ejectment, Mob Violence, Bills of Exchange, Usury, Exchange, Records (Restoration of Lost), Fire (Establishment of Companies), Convicts, Office (Incompatible).

## V. TERRITORIAL PERIOD.

(As a Territory of the United States.)

Upon the cession of the territory northwest of the Ohio River to the United States and its acceptance thereof, the Congress (then the Continental Congress) passed the well known ordinance of July 13, 1787, which may properly be described as another constitution or charter of government.

This enactment has been highly praised in many quarters and undoubtedly contains a great many valuable guarantees, but it was very inferior to the constitution of Virginia and granted but meagre privileges as to participation in government to the people.

It failed to provide for the liberty of the press, the right of free speech, the right of petition, the freedom of election, the right to bear arms, and did not prohibit ex-post facto laws, provisions which were included in many of the contemporary State constitutions. The right of suffrage was so limited as to virtually prohibit its effective exercise.

The ordinance of 1787 is so familiar, being found in every compilation of Illinois laws, that it is perhaps unnecessary either to publish it or review its provisions except incidentally.

The territory now known as Illinois was subject to the government and laws of the northwest territory from the time of the passage of the ordinance by Congress until 1800 and during that time, the Governor and judges acting as a legislature, under the authority of the ordinance, enacted laws upon the following subjects.

1. Acts of the territory northwest of the Ohio River, (Northwest Territory).

(a) Enacted by the Governor and Judges.

1788. Militia, Courts, Administration, General Courts, Oaths, Criminal Code, Marriage, Coroners, Limitations.

1790. Liquor, Gambling, Township Organization.

1791. Publication Notices, Clerk of the Legislature, Records, Murder and Treason, Fences.

1792. Licenses (Liquor and Merchandise), Officers, Revenue, Roads and Bridges, County Buildings (Court House, Jail, Pillory, Whipping Post and Stocks), Prisoners, Fees and Salaries.

1795. Executions, Attachments, Small Debts, Debt (Action of), Practice, Fines, Orphans, Courts, Recorder, Poor (Relief of), Wills, Husband and Wife, Dower, Forceable Entry and Detainer, Common Law (adopted) Divorce, Trespass, Partition, Landlord and Tenant, Imprisonment for Debt.

1798. Corporations, Insolvency, Acknowledgment (of Deeds), Land Office.

(b) Acts of the first General Assembly of the Northwest Territory passed at its first session.

1799. Confirming Act (Confirms Acts theretofore passed by the Governor and Judges), Attorneys, Interest and Usury, Arbitration and Award, Ferries, Bills and Notes, Mills and Millers, Justices and Constables, Elections, Prairie Fires, Wolves, Appropriations.

These laws were carefully and honestly prepared and form the basis of virtually all of the Statute law of this State.

Before the convening of another session of the territorial legislature, Congress had divided the territory putting Indiana and Illinois into a new territory called "the territory of Indiana" and thereafter, the Illinois country became subject to the laws of the territory of Indiana and so remained until 1809 when the territory of Illinois was created by Act of Congress.

## 2. Laws of the Territory of Indiana.

When the territory of Indiana was created, the seat of government of the newly created territory, including Indiana and Illinois, was established at Vincennes, Indiana. Here the governor and judges legislated in accordance with the provisions of the ordinance of 1787, until the territory was raised to one of the second grade in 1805, when the elected legislature met at Vincennes and annually thereafter.

All laws of the northwest territory were recognized as in effect in the new territory, and the governor and judges set to work amending former laws and enacting new ones.

During the period of the Indiana territory, and up to the time that Illinois was separated from Indiana legislation upon the following subjects was enacted:

1801. Levies, court practice, amendment and jeoffairs, establishing courts of judicature, creating territorial treasurer, respecting the establishment of ferries and fees, a salaries act, an act fixing the compensation of the clerk of the legislature (governor and judges).

1802. Surveyors, deputy surveyors and an act fixing their fees.

1803. The repeal of an act to encourage the killing of wolves, resolution repealing certain parts of the fees and salaries act, an act in addition to the fees salaries act, amendments to the practice act, a law concerning servants, amendments to fees and salaries act, a law authorizing the appointment of pilots, an extensive repeal act, a law to prevent forcible and stolen marriages and for punishment for the crime of bigamy, to regulate county levies, laying a tax upon law processes and several resolutions.

The legislature when convened in 1805-1806-1807 and 1808 adopted at the various sessions a considerable number of acts, many of which are of interest, especially since they became in a large measure the laws of Illinois.

An interesting tradition in connection with one of the laws of the Indiana territorial legislature has to do with a conspicuous figure in the early history of the northwest. A body of laws had grown up authorizing imprisonment for debt, and under the law Simon Kenton, who was a noted scout and plainsman, who rendered invaluable services to the country during the Revolutionary War, later in his life, was sent to prison at the instance of one of his numerous creditors, and languished in jail, such as existed at that time, for more than a year. When it became known that the great popular hero who had rendered such distinguished service to his country (one instance of which was the part he played in the conquest of the northwest by George Rogers Clark when he led the detachment of Clark's force into Ft. Gage, and took the commander prisoner), there was such an outcry against that method of enforcing payment of debts, that the Indiana legislature very greatly modified the law concerning imprisonment for debt, and it is supposed that this very incident had an influence upon the Illinois Constitutional Convention in 1818, by reason of which the constitution formulated by the

convention forbade imprisonment for debt, the first constitution to make such provision up to that time.

It was the legislature of the territory of Indiana that first introduced into the laws of the northwest the servant or indenture laws, afterwards called the black laws, through which the inhibition upon slavery contained in the ordinance of 1787 was evaded, and which early brought on the contest over the slavery question in Illinois.

### 3. Laws of the Territory of Illinois.

Upon appointment by the president, the governor and judges of the new territory of Illinois established in 1809, began to legislate, and during the three years preceding the elevation of the territory to one of the second grade, enacted thirty-five laws.

A legislature was elected in 1812 which met annually, and during the six years following, legislated upon a large number of subjects, enacting some important laws and repealing and amending many of the laws enacted by the territories of which the state had formerly been a part, and became especially conspicuous for reversing its own acts or the acts of former legislatures.

The original northwest territory and the territories of Indiana and Illinois, each declared the common law of England with certain named exceptions to be in force, and each succeeding territory adopted the laws of its predecessor, so that at the time of the adoption of the constitution, the laws of Illinois consisted of that part of the common law which is still declared to be a part of the law of the state, of all the laws enacted by the territory of Indiana, and the laws enacted by the territory of Illinois, which remained amended or unrepealed.

The lawyer in examining this body of legislation will be surprised to find that the salient features of most of our present laws were embodied therein and that a great part of the legislation enacted since that time is but a modification, with some additions to those early laws.

In all these early laws there are quite drastic provisions respecting punishments for crime, and to the lawyer the inquiry naturally arises, were these punishments frequently inflicted? Apparently not, at any rate the record of such punishments is rare. As to whipping one sentence may be cited, but that within the period of the British. A sentence was imposed on May 17, 1769, as follows:

“It is the opinion of the court that the prisoners are guilty of the crime laid to their charge and so under the first article of the sixth section of the articles of war we do sentence accordingly Sergeant William Johnson to be reduced to service in the rank as private

and receive one thousand lashes; they also sentence John Wells, soldier, to receive one thousand lashes."

During the reign of Colonel Clark after the conquest of Virginia, Clark himself issued a proclamation which was a virtual slave code. On December 26, 1778, as commander of the eastern part of Illinois he issued regulations for the conduct of slaves which among other things provided that "slaves who shall be found after the beating of tattoo or eight o'clock in the evening, in the cabins of other slaves than those of their masters shall be arrested and in a public place beaten with thirty-nine strokes of the whip at the expense of the master."

Territorial laws, especially of Illinois and Indiana, are somewhat easier of access and lawyers are more or less familiar with them, but there is a body of decisions comprehending many of the decisions of the courts of Illinois which have been recorded and are still preserved that few people have seen. They are to be found in four large volumes in the court house at Chester, Illinois, and constitute a most interesting collection of judicial records. Our Supreme Court reports begin with that of I Breese, and include only the decisions of the Supreme Court since the adoption of the constitution. The four volumes of records spoken of contain the proceedings with the decisions of the cases tried by the courts corresponding to our Supreme Court during the territorial period. These records are of great interest and no doubt the Bar Association will at some time desire that they be published in somewhat the same manner as the decisions of the State Supreme Court.

#### INTERESTING EARLY LAWS.

There are many of these old laws that are very interesting and some of them especially so to attorneys. As for example: The law of the original territory of August 1, 1792, which limited the employment of counsel to two in number on one side of a case and provided that when there are no more than two attorneys practicing at any bar, a client will not be permitted to hire more than one of them.

Another act of the same date fixed attorney's fees as follows:

"For a pleading fee when counsel is employed on an issue in law or fact joined in the Supreme Court, two dollars; for all other causes in the Supreme Court and for all causes in the court of common pleas and court of general quarter sessions of the peace where an issue in fact or law is joined, one hundred and fifty cents; and for all other causes in the common pleas court of quarter sessions as a retaining fee one dollar; in criminal causes where one or more defendants are

tried by jury at the same time or where a cause is determined by an issue at law a pleading fee for the counsel in the Supreme Court (but to one counsel only) two dollars; and when no trial is had by jury nor the cause determined by an issue in law, one dollar and a half; and in the court of general quarter sessions of the peace the fees shall be the same as is allowed in the court of common pleas."

By an act of 1798 this law was amended as follows:

"Retaining fee one dollar; pleading fee where issue or demurrer one dollar and fifty cents; term fee fifty cents; the Attorney General's deputy in the court of common pleas or quarter sessions one-half the fees by law allowed the Attorney General in the general court for similar services."

An act of October 1, 1795, prescribed the oath which an attorney or counsellor at law was required to take. It ran as follows:

"You shall behave yourself in the office of counsellor at law (or attorney as the case may be) while within this court according to the best of your learning and with all fidelity as well to the court as to the client. You shall use no falsehood nor delay any person's cause for lucre or malice (so help you God)."

An act was passed in 1792 relative to admission to the bar which would answer well even now.

Going still farther back, we find that the Legislature of Virginia on November 27, 1786, passed a very salutary pure food law forbidding a butcher to sell the flesh of any animal dying otherwise than by slaughter, and forbidding a baker, brewer, distiller or other person from selling unwholesome bread or drink. The punishment for violation of any provision of the law was for the first offense, amerce-ment; for the second offense, pillory; for the third, fine and impris-onment; and for each subsequent offense the person convicted was adjudged to hard labor for six months in the public works.

In the first year after the organization of the Northwest Ter-ritory, 1788, by an act adopted September 6 of that year, quite a com-plete criminal code was adopted. It dealt with the usual crimes, but the notable features in connection therewith were the punishments provided. Treason and murder were the only crimes punishable by death in this first law, though arson, horse stealing and bigamy were made punishable by death in later laws. For arson, the convicted person might be whipped not exceeding thirty-nine stripes, pilloried for two hours, confined in jail three years, made to forfeit all his estate and if a death resulted from the burning, the convict should be put to death. For robbery or burglary with theft, thirty-nine lashes, a fine of treble the value, one-third of the fine to go to the territory

and two-thirds to the party injured. For robbery or burglary with abuse and violence, the same punishment as burglary with theft and in addition, forfeiture of all property and confinement in prison for not to exceed four years. Robbery or burglary with homicide was punishable by death and all persons aiding or abetting were deemed to be principals. For obstructing authority, one might be fined and whipped not to exceed thirty-nine lashes. For larceny, one might be adjudged to return double the value of the goods stolen or to receive thirty-one lashes. For forgery, a fine of double the loss caused and not to exceed ten lashes and three hours in the pillory. For disobedience on the part of servants or children, imprisonment was provided; for striking a master or parent, not to exceed ten lashes. For drunkenness, a fine of one dollar was payable and the person convicted might be required to sit in the stocks for one hour.

As early as 1790, gambling of every species for money or property was forbidden under severe penalties and all gambling contracts were declared void.

Under an act of January 5, 1795, for the trial and punishment of larceny under \$1.50, upon conviction, the accused might be publicly whipped upon his bare back not exceeding fifteen lashes or fined not to exceed three dollars, thus apparently fixing a whipping value of twenty cents per lash.

On December 19, 1799, an act was passed to punish arson by death.

On August 24, 1805, under the authority of the Territory of Indiana, a stringent law was passed to prevent horse stealing. For the first offense, the thief might be required to pay the owner the value of the horse stolen, to receive two hundred stripes and be committed to jail until the value of the horse was paid. On a second conviction, the offender should suffer death.

By the same law, hog stealing was made punishable by a fine of not less than fifty dollars nor more than one hundred dollars, and the thief might be given not to exceed thirty-nine lashes on his bare back. This same act provided a fine for swearing.

By an act of October 26, 1808, the law was further amended making horse stealing punishable by death and making the receiver equally guilty with the thief and also punishable by death.

The governor and judges as legislators for the Territory of Indiana, dipped into the proposition of conclusive presumptions when, on December 5 of that year, they passed an act to prevent altering and defacing marks and brands and the misbranding of horses, cattle and hogs. It provided a penalty for misbranding equal to the value

of the animal misbranded, "one dollar and forty lashes on the bare back well laid on," and for a second offense, the same fine and "to stand in the pillory two hours and be branded in the left hand with a red hot iron with the letter "T" (meaning "thief").

It provided further that any person bringing to market or to ship "any hog, shoat or pig without ears, he or she so offending shall be adjudged a hog stealer."

The first Territorial act to impose any duty upon counties was that of August 1, 1792, which required each county to build and maintain a court house, a jail, a pillory, whipping post and stocks.

The whipping post, pillory and stocks were institutions of the law to which this State was subject from their institution in 1788 to 1832. This character of punishment was justified on the ground that there were no penitentiaries in which to confine criminals and there was a sharp division of sentiment as to which, confinement or whipping, was the better mode of punishment, in 1829, when the movement for a penitentiary, led by the rough old backwoodsman, John Reynolds, afterwards Governor, was launched.

In all the early acts authorizing the licensing of tavernkeepers, fair dealing and proper treatment of the customers were the principal aims. There was plainly no prejudice against the selling of liquor, but a determined intent that the public should be well treated.

To that end, the tavern-keeper was obliged to furnish good eating and sleeping accommodations and to refrain from overcharging. The judges or others empowered to grant licenses were authorized to fix a scale of prices for board, lodging and drinks which must be rigidly adhered to under severe penalties.

By an act adopted in 1792, the sheriff and other officers were made responsible for the safe keeping of prisoners. If a prisoner escaped, the officer was severely punished, and if he were imprisoned for debt, the officer could be held liable for the debt.

It is interesting to know that there has been on foot for several years past, a movement to have a stringent liability provision inserted in the statutes of the several states relating to mob law, riots and unlawful assemblies, and it is of still further interest to find that the Legislature of the greater territory, by an act of December 19, 1799, repealed the liability provisions of the early law above referred to, expressly upon the ground that escapes were consummated by collusion in order that the officers might be held responsible.

An act passed by the Territory of Indiana on September 17, 1807, and another by the Territory of Illinois on July 22, 1809, are genuine curiosities, as regulating the manner of holding prisoners in confine-

ment, out of doors. The one providing for fixing a boundary (200 yards at the highest), beyond which prisoners were not allowed to pass. It is presumable that when the prisoners were numerous, it was easier for them to escape, and consequently the act of 1809 provided that guards might be hired to keep them within the bound, or if none could be found willing to engage for the purpose, power was given to impress guards. All of this was before we began building prison strongholds.

It is quite popular nowadays to advocate the levy of a tax upon bachelors, but it is by no means new. As early as June 19, 1795, the governor and judges of the Northwest Territory included a tax of \$1.00 per head on single men, and such a tax was imposed throughout the territorial period.

The governor and judges of the Illinois Territory by an act of July 20, 1809, fixed a license of \$25.00 per annum for the sale of merchandise, and the Territorial Legislature of Illinois by an act of December 22, 1814, levied a tax of \$40.00 annually on billiard tables.

By an act of January 9, 1816, the tax on billiard tables was raised from \$40.00 to \$150.00; \$100.00 to go to the Territorial treasury and \$50.00 to the county treasury.

It became the settled policy of the several territories to levy a tax on Dunkards and Quakers as a consideration for their being released from military duty, and a similar provision as to all persons having scruples against military duty still exists in the Constitution of 1870.

For several years past, there has been a great deal of agitation concerning the manner of jailing delinquents, thus depriving their families of their support, and it is suggested that such persons be obliged to work and their earnings, or part thereof, be available for the support of their families. The Indiana Territory accomplished this purpose over one hundred years ago. By an Act of September 14, 1807, concerning vagrants, it was provided that "every person suspected of getting his livelihood by gaming, every able-bodied person found loitering and wandering about, having no visible property and who doth not betake himself to labor or some honest calling; all persons who quit their habitation and leave their wives and children, without suitable means of subsistence, and all other idle, vagrant and dissolute persons rambling about without any visible means of subsistence, shall be deemed and considered vagrants."

The act further provided for arrest of all such and upon conviction that such as are adult, shall be hired out by the sheriff and their

earnings paid to their families, if they are in need of them, and if not, to the discharge of their debts.

It further provides that if no one would hire them, such vagrant should receive not to exceed thirty-nine lashes. Adults might be discharged by giving bond conditioned upon their going to work and keeping at it. If the vagrant be a minor, he shall be bound out until of age.

#### PENALTIES UNDER EARLY LAWS

The whipping post, pillory and stocks were institutions of the law to which this State was subject from their institution in 1788 to 1832. This character of punishment was justified on the ground that there were no penitentiaries in which to confine criminals and there was still a sharp division of sentiment as to which, confinement or whipping, was the better mode of punishment in 1829, when the movement for a penitentiary, led by the rough backwoodsman John Reynolds, afterwards Governor, was launched.

It has been sometimes questioned whether any of these drastic punishments were inflicted in this region. The answer appears in some writings which have survived, although written references to such infliction are very rare. To Governor John Reynolds, the rough diamond of early Illinois statesmen, is due the credit of abolishing these barbarous punishments, and substituting in their stead the present system. Writing of the movement for more humane treatment of offenders Reynolds says:

“I had reflected upon the subject of punishment of criminals, and had reached the conclusion that the criminal law should be changed, and that the ancient, barbarous system of whipping, cropping and branding for crime should be abolished and the penitentiary substituted. This ancient practise had been in operation for ages, and it was difficult to change it. \* \* \* but the age required the old barbarous system of the pillory, the whipping post and the gallows to be cast away, and a more Christian and enlightened mode of punishment adopted.”

Accordingly, as a member of the General Assembly Reynolds in 1832 introduced a bill for the establishment of the penitentiary, and himself carried the provisions of the bill, which was adopted, into execution when he became governor.

Few specific instances of the old barbarous punishments are to be found recorded, but a distinguished resident of Chicago has left us a particular and specific account of one such. Speaking before the

State Historical Society of Illinois on January 24, 1906, Dr. Samuel Willard, amongst other reminiscences, related the following:

“There was then no penitentiary in the State, hence other penalties had to take the place of confinement. Near the courthouse on the public square (in Carrollton, Illinois) there was set a strong post, an unhewn log, ten feet high, with a cross-piece near the top. I saw a man brought from the jail by the sheriff and a constable, to be whipped thirty lashes for the theft of a horse. He was stripped naked to the hips, his hands were tied and the rope was carried to the cross-piece and drawn as tight as could be without taking his feet from the ground. Then Sheriff Fry took that terrible instrument of punishment and torture, a rawhide. Probably many of you have not seen one. To make it, a taper strip of soft wet cow-skin was twisted until the edges met, and the thing was dried in that position. It was hard, ridgy, and rough, but flexible as a switch, three quarters of a yard long. The sheriff began laying strokes on the culprit’s back, beginning near his neck and going regularly down one side of his backbone, former Sheriff Young counting the strokes aloud. Each stroke made a red blood-blister. When fifteen blows had been counted, the officer paused, and some one ran to the poor wretch with a tumbler of whiskey, then the other side of the man received like treatment. Then the man’s shirt was replaced, and he was led away to the jail. One of the bystanders said, ‘O Lord! he isn’t as bad cut up as G. H. was when L. M. bogged him three or four years ago.’ Boy as I was, I did not know what a dreadful infliction it was. The whipping-post remained there two or three years, but I never heard of any further use of it.”

JOSEPH J. THOMPSON.

*Chicago.*

## THE UNIFICATION OF THE URSULINES

From the earliest years of his long pontificate, Pope Leo XIII won the veneration of all Christendom and the admiration of his adversaries by his insight into the needs of the times and the tact of his diplomacy. He had a knowledge of the century in which he lived and saw that organization was a necessity to modern society. Pope Leo XIII accomplished lasting good for the Church and not the least monument to his memory is the unification of religious orders under his wise counsel.

The Ursuline Order, founded in 1535 by St. Angela Merici, had spread from the vine-clad village of Desenzano in Lombardy to the remote parts of the civilized world. It now numbered Houses in far distant Java, in the wilds of Alaska, in all parts of Europe, the United States, South America and Canada. St. Angela had counselled her daughters to adapt themselves to the needs and necessities of the countries in which they were laboring for the education of youth; and as each House became autonomous as soon as it was self-supporting, it is evident that the Order could retain little in common except its religious spirit. Life therefore, among the Indians in the Rocky Mountains and as lived with the Eskimos in Alaska was necessarily a striking contrast to the calm quiet of cloister life as lived in the monasteries of the Ursulines in Europe when at the opening of the twentieth century, the venerable Vicar of Christ turned to the Ursulines and said: *Ut sint unum*—Let them be one!

The Roman Ursuline convent in Via Vittoria, two hundred years after its foundation was about to suffer extinction because of confiscation, death and lack of subjects when the little community appealed to the Ursulines of Blois for assistance. Mother St. Julian, a woman of broad views and extraordinary talents, was sent as Superior to the struggling Roman House, but after several years of trial and discouragement, she consulted His Eminence Cardinal Satolli, the Cardinal Protector, about closing the Roman House and returning with her little band of Ursulines to France. He listened with deepest interest and after serious thought said with prophetic intuition: "Mother, I cannot but think that Almighty God ardently desires that the lamp of the Ursulines continue to burn at St. Peter's tomb." (Every Religious Order which has a House in Rome keeps a

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Material for this paper was obtained from personal interview with Mother Agatha; the Roman Review and Report of Mother General.

lamp burning constantly at the tomb of the Prince of the Apostles. Its symbolism is too evident to need explanation.) However, according to Canon Law it was impossible for the community at Blois to maintain the Roman House as a dependency without the approbation of the Bishop of Rome. The Cardinal therefore consulted the Holy Father, Leo XIII, and made application for a union of the three houses of Blois, Rome and Calvi. His Holiness, *de motu proprio*, suggested that the affiliation be extended to all the Ursuline Houses throughout the world. Accordingly, Cardinal Satolli directed Mother St. Julian to inform the Ursulines throughout the world of the pope's ardent wishes. A circular was immediately sent to all the Houses and the response was so encouraging that not many months later, in July, 1899, an official letter signed by His Eminence Cardinal Vanutelli, Prefect of the Sacred Congregation of Bishops and Regulars, was sent to all Bishops having Ursulines in their respective Dioceses asking them to consider the matter seriously and to have the decision of the Ursuline religious made by suffrage.

In many Houses the desire for the Union was unanimous. However, some fears were entertained lest the European strictness of cloister, if enforced by proposed Union, might interfere with our work among the children in parochial schools, and the Ursulines of Alton, acting under the advice of our Bishop, the Right Rev. James Ryan, voted unanimously for the Union with a special proviso as to this non-interference.

In November, 1900, at the request of His holiness, Pope Leo XIII, a General Assembly of Ursulines met in Rome. There were nine delegates present from America. The Chapter was opened by Cardinal Satolli who outlined very clearly the wishes of the Holy Father in regard to the proposed Union, and placed the work under the direction of Monsieur Battandier, protonotary apostolic, one of the most eminent consultors of the Sacred Congregation, and of Rev. Jos. Lemius, Gen. Treasurer of the Oblates of Mary, who addressed the assembled Ursulines in part as follows:

“Rev. Mothers, God, Who in the government of the world embraces alike the great and the small, the general and the particular, nevertheless follows with a more attentive regard and conducts with a more paternal hand those beings who are more dear to Him and closest to His Heart. First of all the Church, after Jesus Christ, and through Jesus Christ the centre of His works; next in this Church souls who devote themselves to Him without reserve, and among those souls as make of this devotedness a profession and form associations for better practising it—that is, Religious Orders, and even among

those Orders, those who must promote His glory by the sublimity of their vocation and the fecundity of their works.

"Yours is among the very first. Illustrious by the name of its foundress; illustrious by its antiquity of more than three centuries; further distinguished by the most fortunate alliance possible of the contemplative and active life, continuing by the former ever in our agitated times the mode of life of the ancient solitaries, and appropriating to itself by the latter the ministry most dear to the Church, that which has for its object childhood; this ministry of the education of youth was inaugurated by the Ursulines; others have followed them, but never have they surpassed them. . . .

"An essential property of Divine Providence is to bring all things into unity for the most jealous care of the Holy Trinity is to place its mark of unity upon all its works. . . . That the Pope desires this unification among the Ursulines is a fact that needs no demonstration. Last Sunday I had the happiness of being at his feet and he said to me: 'Tell the Ursulines that I bless them and express to them my satisfaction that they are here.' Nothing is lacking neither in yourselves nor around you nor above you that can hinder you from accomplishing a work wise and prudent as well as strong and fruitful. In God's name begin your work. Lay the foundations of that edifice of which you are the first stones, an edifice which with God's blessing will increase in dimension and solidity."

The Chapter proceeded under the presidency of Monseigneur Battandier. The Holy Father however reserved to himself the privilege of ratifying the choice of officers and the votes of the delegates were sent to His Holiness in triply sealed envelopes for papal sanction. It resulted in the election of Mother St. Julian of Blois as Mother General; Mother Ignatius of Frankfort-on-the-Main, First Assistant; Mother Stanislause of Aix-en-Provence, Secretary and Third Assistant; Mother Maria Pia of Saluzzo in Italy, Fourth Assistant; Mother St. Sacramento of Bazas, General Treasurer. The new Generalate was thereupon fully established, but the work of creating and arranging, Novitiates and Houses of Study was not settled at this first general chapter. The plan of organization was nevertheless fully outlined in nineteen articles which were clearly drawn up.

When Mother Lucy, the representative from Alton, returned from Rome, she had many interesting items to relate to the Community. Many changes had to be made which required great sacrifices, especially of the older members who were so devoted to cherished community customs. Of the delegates who convened at the first general chapter no two were dressed exactly alike and it was therefore determined to adopt a uniform habit. We have a photograph taken in Rome before the departure of the delegates which from time to time affords much innocent amusement and recreation to the Novices be-

cause of the quaint and in several instances ridiculous style of habit worn by some of the good Sisters at this first general chapter. New habits were made and in the following July when all the Sisters belonging to the Alton Community were home from their various missions for retreat, a day was appointed for adopting the regulation dress. The Sisters were instructed in every detail as to its arrangement, and at ten o'clock one morning all dispersed going to their cells where they found all that was necessary to complete the habit of an Ursuline of the Roman Union. They appeared in the refectory at noon for dinner clothed in their new garb, and we are told that grace was said under difficulties. Each one was glancing at her companion for they could scarcely recognize each other. It was truly a humorous situation and created much laughter. I remember well when our teacher appeared in the classroom for the first time clothed in her different habit; we were delightfully amused and wondered what it all meant. One little mischief whispered across the aisle to her "chum": "Oh look! Mary Evelyn, Sister has on a new bonnet, and it's more becoming too. I didn't know nuns had styles and fashions, did you?" Sister saw our ill-concealed humor and smiling playfully explained with some little embarrassment about the formation of the Union and the change in dress which necessarily resulted therefrom.

One dear old saintly Sister was quite willing to conform to every new regulation, and to relinquish community customs which had grown dearer to her with the passing of the years; but when she exchanged her profession ring, which perhaps had never been removed from her finger since it had been placed thereon at the altar forty years before, two big tears glistened in her soft gray eyes, and placing it in her Superior's hand she sadly remarked: "Mother, it is the one thing on earth I cherish."

However, everyone soon became accustomed to the changes and when school reopened the following September the Sisters returned to the parochial schools, which had in no way been interfered with by the formation of the Union whose purpose it is to foster in every possible way every good work already undertaken by the Institute.

The growth of the Union began at once. Other Communities saw its enormous advantages and sought for affiliation. In 1905 Pope Pius X de motu proprio earnestly exhorted all Ursuline Communities which had hitherto remained outside the Institute to join it, and conferred a plenary indulgence on all Ursulines of the Institute in

perpetuity on the anniversary of the approbation of the Union by the Holy See, November 29, 1900.

In the same year twenty-four French Communities of the Roman Union suffered from the decrees of dissolution. Of these twenty-four eight were completely dispersed, and were it not for the protection which the Roman Union affords, these good religious would have been compelled to return to secular life. Seventeen members were warmly welcomed by the Ursulines of the Alton diocese and soon proved themselves invaluable members of the Community both in Springfield and in Alton.

At the second General Assembly in 1907 the growth of the Union was evidenced by the large increase in the number of delegates present. A General Chapter is held in Rome every six years and the Institute is now represented in all parts of the world. A Review devoted to the interests of the Order is published at Rome every three months and reaches all the Houses of the Institute. The Institute has its Coat of Arms which appears on the cover page of the Roman Review.

On closing the Capitulary Sessions of 1910, His Eminence, Cardinal Vives remarked: "The work of the Roman Union has met with and will meet with great difficulties—it is a good sign. How sad it would be if it did not bear the signet of the cross! I would then say it is evident that it is not solid. On the other hand, divine blessings have been showered upon it. The Cardinal also remarked: "The Holy See desires the Ursuline Union, and what the Pope wants God wants. The Church has you under her protection."

The following notes are taken from the report of Rev. Mother General on the condition of the Institute at the close of the General Chapter held in Rome in August, 1920:

"In 1900, in the enumeration of the Houses after the first Capitulary Reunion there were in all sixty-three Houses forming the nucleus of the Roman Union. In the second General Chapter held in May 1907 its proportions had increased to eighty-one Houses and forty-two branch Houses, therefore a total of one hundred twenty-three. Three years after, in 1910, the number had increased to one hundred and thirty-five Houses. Finally, in this Fourth General Chapter the Union consist of no less than one hundred and eighty Houses.

#### THE PROVINCES NUMBER ELEVEN

1. The Greco-Italian—has thirteen communities.
2. Austria and Jugo-Slav—this province was cruelly tried by the War, but nevertheless numbers five Houses all of which are crowded with pupils.

3. Hungary—a province of relatively recent date.

4-5—France, East and West—these two provinces have at present date about fifty establishments directed by Ursulines the greater number wearing secular dress, who are devoting themselves to all kinds of enterprises for the salvation and education of young girls of their native France.

6. Belgium—this province numbers only three Houses.

7. Holland—this province counts five Houses in Holland, eight in Java and one in England.

8-9. The United States North and South. The twenty-two Ursuline Communities are equally divided in each of the Provinces. There are furthermore eleven filial or branch Houses which would make the number of Houses thirty-three. These thirty-three direct seventy-one establishments of which one is a college numbering hundreds of students. Six Indian Missions in Montana; two Eskimo missions in Alaska. The Novitiate are at Dallas and Alton for the South and at Glengard, Fishkill, for the North.

10. Brazil—formed of four Houses and a Novitiate.

11. Latin America—this province comprises the house in Pueblo, Mexico, and those of Havana in the Isle of Cuba.

The Institute at present counts 3,317 members and more than 300 Novices.

S. M. M.

## HISTORIC OLD SHANTYTOWN

Col. Joseph Lee Smith was placed in charge of the garrison then stationed at Fort Howard, but being dissatisfied with the low sandy site and wishing a broader outlook, he commenced work in the year 1820 one and a half mile back from the shore. These soldiers' quarters were called Camp Smith. It was not very long before a number of small log cabins (shanties) sprung up between Camp Smith and the river, giving the name of Shantytown to the place.<sup>1</sup> Here for many years was centered the political, social, and commercial life of Green Bay.

Among the most prominent families residing there at that time were the Ducharmes, Porliers, Solomons, and other French families who had left their homes in Canada and settled in the vicinity of Shantytown in the latter part of the eighteenth century.

In the earlier years of the nineteenth century several English families, among whom were the Bairds, the Whitneys, the Dotys, the Laws, the Irwins, and the Dickinsons made their appearance and settled in the same vicinity. Some of their residences are still standing and others have been destroyed only recently. One of John Law's residences is the old building with the large door in the center, still standing on the east side of the road just north of Hochgreve brewery. Another historic spot is Judge Doty's old home built in 1825, now the Jones place, situated southwest of the Reformatory. Here in 1825 was held the first court session of Brown county, the seat of justice having been established in Shantytown that year. It is only about ten or eleven years ago that the old mission-house situated on the summit of the hill, northeast of the brewery, was taken down. This house was divided in the center by a broad stairway leading to the second floor. Down stairs there were four bedrooms. All the rooms in the house contained large beautiful fireplaces. On one side of this house, Mrs. Baird, that interesting character whose recollections have added much to the interest of this historic old spot, lived. Two of her great-grandchildren, Janet and Dorothy Merrill were graduated from St. Joseph Academy. On the other side of the house lived Mr. Dousman and his daughter Jane, Mrs. Baird's most intimate friend. In speaking of houses, we cannot overlook Colonel

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The following references were taken from the "Collections of the Wisconsin Historical Society":

<sup>1</sup> Vol. 14, pages 412-430.

Ducharme's beautiful French home. This stood directly south of the present north building of the brewery. The first thing that attracted the traveler was the large spacious porch and roof sloping down to the deep eaves. The beautiful French windows which opened like doors to the veranda, were filled in with very small glass. The house also contained a wide, broad chimney. The inside was just as beautiful and old Colonel Ducharme was justly proud of his home. This interesting character had served in the French army and when settling in Shantytown took with him all his fine military clothes in which he dressed on grand occasions. He was an imposing figure to behold and when he proudly passed by with head held high and shoulders erect the neighbors would slyly wink at each other and say, "I wonder if Colonel Ducharme thinks he can open St. Peter's gates with his grand air and splendid attire."<sup>2</sup>

He had four sons who were very good musicians and many a sleigh ride went merrier still, because of the strains of Louis Ducharme's fiddle, for indeed neither a sleigh ride nor a dancing party was complete without him. Dancing and sleigh rides were the chief amusement and were of very frequent occurrence. Most of them were informal, one friend would tell another to come over that evening and bring a crowd. About seven o'clock all would assemble and the merriment began. Sometimes they only danced an hour or so and then went for a sleigh ride across the country to Dickenson's mills on East river, which was their favorite haunt.<sup>3</sup>

Life on the whole moved merrily indeed, and the most pleasing recreation was the Easter Festival; this was a French and Indian pastime but the English were never loath to join in it. Along in March and even earlier, sometimes, the Indians and French would take their belongings and retreat into the great Maple Forests and begin sugar making always taking care to bring the hens along. They built nests for them about in the woods. When the sap had been boiled and strained they would put the whites of the eggs, (thus the need of chickens) into the syrup causing all the impurities to come to the top which they then skimmed off with great wooden spoons. At Easter time a great Celebration was held, the English heartily joining in, maple sugar and maple syrup being most in evidence. This of course was a great profit-making industry as well as a great pleasure.

The chief business undertaken was fur-trading, each white family having its Indian hunter, who caught the animals and then dressed

<sup>2</sup> Vol. 9, pages 322-402.

<sup>3</sup> Vol. 15, page 215.

the skins. In speaking of Indian help, I must not forget to say that the Indian as a rule could not be easily made a servant and in consequence domestic help was very hard to obtain. The laborers they did obtain came from Canada and were called "*manguere de lard*," synonymous with "raw youth." When Daniel Whitney came to Shantytown in 1829,<sup>4</sup> he established a store and greatly increased the commercial life of the place. The only way shoes could be obtained was to wait for the shoemaker, who came every fall and went from house to house making shoes for the whole family, which had to last a year, until the next visit of the shoemaker. The only time the fashions ever changed in matters of dress was when a lady came from the East. She would lend her dress to a neighbor, who would cut a pattern from it and so on, until all the ladies had a dress or hat of the latest style.<sup>5</sup>

It is time now to speak of the education and religious side of this historic old place. In 1820 a Mr. Jacobs started a schoolhouse at Shantytown. John Lawe, Jacques Porter, Johnston and Louis Grignon were selected as members of the school board. It did not succeed very well because of the mixture of nationalities, the Englishmen or Bostonians, as they were sarcastically called, objecting to the presence of Indian and Half-breed children in the schools. Some days, too, it would happen that there would be but one child at school.<sup>6</sup>

In 1827, Rev. Richard Cadle and his sister Sarah established an Episcopal mission-house, church and school at Shantytown. His efforts were attended with quite a degree of success, he being a very lovable character and quick to make friends. Nor was the Catholic Church negligent of her children; with untiring zeal she sent missionary after missionary to the spot and kept the spark of faith ever glowing. About 1831 the great Indian outbreak took place and the life of the white man was ever in danger. To make matters still more terrible, the cholera broke out. Father Vanden Brock, who came with the Sisters of St. Claire, to establish a church and school at Shantytown, gives us a vivid description of that time; day and night he and the Sisters ministered to the sick and the dying, their saintly lives making a very great impression on the Indians as well as on the white man. It was necessary at times to bury six or seven in one grave. No one could be found who would bury them but Father Vanden Brock and Sisters Therese and Clare.<sup>7</sup>

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<sup>4</sup> Vol. 15, page 220.

<sup>5 6 7</sup> Recollections of Mrs. Baird, Vol. 15, pages 273-238-241.

Before closing I must speak about the thing that made Shanytown most important, its political life. As I have said before, the seat of justice was established in Shantytown in 1825. The first county-seat of Brown County was established there in 1829. In the same year was laid the town plat of Shantytown, the first in Wisconsin.<sup>8</sup>

Mr. Irwin was made postmaster in Shantytown in 1825. A man by the name of Clermont was made rural mail carrier. He started out from the Post office at Shantytown taking the Indian trail to Manitowoc, thence to Milwaukee and from there to Chicago, going on foot all the way and returning by the way of Lake Winnebago and the Fox River, the trip taking a month in all. One can imagine the eagerness with which the mail was waited for. Sometimes the people went as far as five or six miles to meet Mr. Clermont returning. In 1892 Mr. Clermont, then 89 years of age, desirous of revisiting Chicago, dressed himself in the identical costume that he wore in the thirties and walked over his old mail route, two hundred and forty miles to Chicago, and back.<sup>9</sup>

In 1830 the county-seat was removed to De Pere and one by one the old settlers left dear old Shantytown to settle either in Green Bay or DePere and the importance of that vicinity faded into the past.

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<sup>8</sup> Vol. 15, pages 429.

<sup>9</sup> Vol. 15, pages 429-454.

Whatever other data are recorded were gathered together in conversation with those who were as interested as I in the historical phase of this little town.

The more modern name for "Shantytown" is "Allouez," named after the famous Jesuit missionary who brought the light of the true faith to the Indians along the Fox.

## FATHER MARQUETTE'S SECOND JOURNEY TO ILLINOIS

In October (25) 1674, Father Marquette returned to Illinois, and there can be no more certain evidence of his reasons for return, or the manner thereof, than the words of his immediate superior, Rev. Claude Dablon, S. J., whose duty it was to authorize the journey and the establishment of a mission. Father Dablon says:

Father Jacques Marquette, having promised the Illinois on his first voyage to them, in 1673, that he would return to them the following year, to teach them the mysteries of our religion, had much difficulty in keeping his word. The great hardships of his first voyage had brought upon him a bloody flux, and had so weakened him that he was giving up the hope of undertaking a second. However, his sickness decreased; and, as it had almost entirely abated by the close of the summer in the following year, he obtained the permission of his superiors to return to the Illinois and there begin that fair mission.

He set out for that purpose, in the month of November of the year 1674, from the Bay des Puants, with two men, one of whom had made the former voyage with him. During a month of navigation on the Lake of the Illinois, he was tolerably well; but, as soon as the snow began to fall, he was again seized with his bloody flux, which compelled him to halt in the river which leads to the Illinois.

From the commencement of this journey we have Father Marquette's own words in a letter addressed to Father Dablon in the form of a journal.

From this letter we learn that Father Marquette received orders from his superior to proceed to the establishment of the mission which had been in contemplation, and that with "Pierre Porteret and Jacque Le Castor" he departed for the Illinois country about noon of October 25, 1674.

In this communication to Father Dablon Father Marquette makes entries from day to day or from time to time recording the progress of the journey and items of interest in connection therewith. Such entries are made for October 26, 27, 28, 29, 30 and 31, and for November 1, 2, 3, 4, 5, 6, 9, 15, 20, 23 and 27. By December 1st, the party is coming nearer Chicago, and in consequence the letter or journal becomes more applicable to our immediate subject of consideration. The next four entries fix the direct relation of Father

Marquette's approach to and entrance upon the site of what is now Chicago. These entries read as follows:

(December) 1. We went ahead of the savages, so that I might celebrate holy Mass.

3. After saying holy Mass, we embarked, and were compelled to make for a point, so that we could land, on account of floating masses of ice.

4. We started with a favoring wind, and reached the river of the portage, which was frozen to the depth of half a foot; there was more snow there than elsewhere, as well as more tracks of animals and turkeys.

Navigation on the lake is fairly good from one portage to the other, for there is no crossing to be made, and one can land anywhere, unless one persist in going on when the waves are high and the wind is strong. The land bordering it is of no value, except on the prairies. There are eight or ten quite fine rivers. Deer-hunting is very good, as one goes away from the Poutewatamus.

12. As we began yesterday to haul our baggage in order to approach the portage, the Illinois who had left the Poutewatamus arrived, with great difficulty. We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold. During our stay at the entrance of the river, Pierre and Jaques killed three cattle and four deer, one of which ran some distance with its heart split in two. We contented ourselves with killing three or four turkeys, out of many that came around our cabin because they were almost dying of hunger. Jaques brought in a partridge that he had killed, exactly like those of France except that it had two ruffs, as it were, of three or four feathers as long as a finger, near the head, covering the two sides of the neck where there are no feathers.

These writings furnish the proof of the first authenticated visit of white men to the site that has become Chicago. Upon their authenticity depends their probative value as establishing not only the first visit of white men to the site of this great metropolis, but numerous other facts related or referred to in the writings.

It is fortunate indeed that conclusive proof of the authenticity of Father Marquette's letters to Father Dablon is available.

These letters, like the relations and reports of all of the Jesuit Indian missions, were sent to the superior who, in the case of Father Marquette, happened to be, as above stated, Rev. Claude Dablon, and were held in the mission house until the time of the suppression of the Jesuits, at which time they were brought to the Hotel Dieu in Quebec, and preserved there. True, extracts from them were sent to France and published there shortly after Father Marquette's death, but the original letters lay untouched from the

time they were deposited in the convent at Quebec in 1763 until 1852, when the historian, John Gilmary Shea, discovered them there and published them, together with an English translation.

The originals, in the handwriting of Father Marquette himself, still exist, and the great non-Catholic historian and compiler, Reuben Gold Thwaite, has done posterity a great service in gathering those, along with hundreds of other letters and relations, which he has included in the monumental work of seventy volumes known as the *Jesuit Relations*.

With respect to the Marquette journal, which we have under immediate consideration, and also the letters of Father Marquette to Father Dablon, describing his first voyage down the Mississippi and up the Illinois, Mr. Thwaite has not only given us the French text and an English translation, but as well a *fac simile* photographic copy of the original letters.

#### FATHER MARQUETTE AT THE MOUTH OF THE RIVER

On that winter day when the first white men ever known to have seen the site of Chicago stepped from their canoe, they probably scrambled over a border of ice along the lake front. They found the ground covered with snow, and immediately had their attention attracted by the tracks of animals and turkeys.

We can follow the three lonely travelers as they set about preparations for a stay of some length on the lake shore. To familiarize the location it is necessary to remember that at the time of this first visit of white men the Chicago river wended its course southward from its present channel along the lake for about a quarter of a mile, and emptied into the lake at a point corresponding to our present Madison Street. The soldiers of the Fort Dearborn Garrison, under instructions from the War Department in 1824 cut a channel from the main Chicago river almost directly eastward to the lake, which has become the mouth of the Chicago river as we now know it, and the old channel in the course of time was filled up and has become a part of the underlying ground between Wabash and Michigan Avenues.

We are not definitely advised as to the reasons, but it appears from Marquette's letter or journal that he and his companions remained at the mouth of the river from the day of their landing, December 4th, until the 11th of the same month.

At a distance of nearly two hundred and fifty years it is interesting even to speculate as to how these seven days were spent. As

to what was done a part of the time at least we are not left in doubt. To begin with they built a cabin. This we can be reasonably sure of, for Father Marquette tells us that many turkeys "came around our cabin." The character and appearance of the woods cabin is well established, and accordingly representations of the first habitation of white men on the site of Chicago, portraying the Marquette hut on the shores of the lake at the mouth of the Chicago river, are thoroughly justified, and a reproduction of the Marquette cabin, perhaps of granite, but of similar appearance, would constitute an appropriate part of a monument or memorial of this most important incident in the history of Chicago.

Father Marquette also tells us that "during our stay at the entrance of the river Pierre and Jacques killed three cattle and four deer" and notes that one of the deer "ran some distance with its heart split in two."

Around their temporary habitation gathered numbers of wild turkeys "almost dying of hunger." They contented themselves with killing three or four. "Jacques brought in a partridge that he had killed" and Father Marquette notes that it was exactly like those of France, except that it had two ruffs, as it were, of three or four feathers as long as a finger near the head covering the two sides of the neck where there are no feathers.

So they provided their meager comforts in the way of a cabin, and for their daily necessities by killing deer, cattle, and turkeys. Besides and no doubt before providing for their daily necessities Father Marquette saw to it that the Maker and Giver of all blessings was accorded due recognition. Since the beginning of their journey they have been from time to time thrown in with bands of Indians,—first of the Illinois tribes; then of the Pottawatomi, and afterwards the Mascoutins. We are assured by the entry of December 1st, that Father Marquette and his men "went ahead of the savages so that (he) I might celebrate holy Mass," and again by the entry of December 3rd, that they embarked "after saying holy Mass." Indeed, he assures us under an entry in his journal of March 30th, that he was able to say Mass every day. There was possibly one exception, that being December 8th. With respect to that day Father Marquette says: "We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold." This regrettable occurrence was duly made up for on the 15th, in the new location, however, for Father Marquette tells us that after getting rid of a band of Illinois Indians, headed by Chachagwessiou, "we said the Mass of the Conception."

Accordingly, there is occasion for slight doubt that the first words uttered by the first white man on the morning of his landing upon the site of Chicago, after signing himself with the cross and invoking the blessing of the Holy Trinity were *Introibo ad altare Dei*, and suiting the action to the word the missionary proceeded to the rude altar constructed in the lonely cabin, and there re-enacted the ever memorable last supper. From that little altar and in that rude cabin went up to Heaven the first prayers ever uttered within the confines of Chicago, and the first act of Christian worship was there performed.

Here, too, we may definitely locate the first confessional and the first holy table. The penitents and communicants were few, but no doubt consolingly sincere. Father Dablon, speaking of Marquette's two companions, says: "He confessed them and administered communion to them twice in the week, and exhorted them as much as his strength permitted him. Thus was the first channel of saving grace opened upon the site of Chicago.

The lake front was but a station in the devout missionary's difficult way. He must be about his Father's business, and so on the 11th of December he tells us, "We began . . . to haul our baggage in order to approach the portage." They could no longer row with the canoes in the direction they desired to proceed, because they found the river "frozen to the depth of half a foot."

This first known journey of white men across the site of one of the greatest cities of the world must challenge our contemplation. Behold a holy man waging a persevering warfare with death, staking his life against the ulterior powers that enthrall the savage. Like his Heavenly Master he had his *via crucis* and was soon to reach his Golgotha. From our present position, were it not for structures reared in the course of development since that day, we could look out and behold that momentous procession;—possibly some savage companions leading the way; then the improvised sledge, in which was carried all the missionary's earthly possessions, and, finally, the holy man himself bringing up the rear. At this distance from that momentous day, having learned to revere Father Marquette, and being justified in believing him a distinguished member of the court of heaven, and in rapt imagination now gazing upon this interesting spectacle, we can form some conception of what those blind men of Jericho felt when the Blessed Saviour and the multitude swept along and with blanched countenances and bated breath they whispered, "Jesus of Nazareth passeth by."

History has assigned to Father Marquette a place higher than that of any other human being that ever trod the soil of Illinois. What a joy it would be, therefore, if we were able to trace out each foot print and mark it indelibly. This we cannot do, but we can be reasonably certain that he hallowed the course of the Chicago river by his presence.

#### NEAR THE PORTAGE

Marquette tells us that they continued this journey for "two leagues up the river." Some speculation has been indulged in as to the exact point reached at the end of the two leagues' progress. There is difficulty in the first place in determining the length of a league. At different times and under different circumstances France has had a linear measure which made a league at one time 2.42 miles; at another time 2.764, and at still another time 3.52 miles. Near about the time that Marquette made this journey the posting league of the French was 3.52 miles, so that full two leagues would mean about seven miles.

It should be said that the site of the Marquette cabin, as agreed upon after considerable investigation, is now marked with a large cross, with which travelers on the Chicago & Alton Railroad are familiar. With respect to this site the historian, J. Seymour Currey, in his monumental work, speaks as follows:

The location of the cabin in which Marquette spent the winter of 1674-5 is now marked with a cross made of mahogany wood, at the base of which is a bronze tablet with an inscription. The site was fixed upon in 1905 by a committee of the Chicago Historical Society, under the guidance of the late Mr. Ossian Guthrie, an intelligent and devoted student of our local antiquities, with a view of marking the spot in a suitable manner. An entire day was spent by the party in driving and walking over many miles of country in order to compare the topography with the journal of the missionary, and a series of photographs taken. The investigations resulted in confirming the opinions of Mr. Guthrie, namely, that Marquette's winter cabin was situated on the north bank of the south branch of the Chicago river at the point where now it is intersected by Robey Street, and from which at the present time can be seen, by looking westward, the entrance to the great drainage canal. While the Society was making plans for placing a memorial on the spot other parties took up the project and placed the cross and inscription there; though it is to be regretted that no mention was made in the inscription of Mr. Guthrie's researches in identifying the site, for it is solely due to his investigations that the site was determined. The "Marquette Cross" stands about fifteen feet high, firmly planted

on a pedestal of concrete; and near it stands a wrought iron cross three feet in height, which, however, has no historical connection with the famous missionary, as it was taken from a burying ground in Cahokia, where it marked the grave of some old time French resident.

Mr. Currey's remarks should be supplemented by the further statement that the investigators of whom he speaks were Dr. Otto L. Schmidt, for many years President of the Illinois State Historical Society, and Chairman of the Illinois State Centennial Commission; Miss Caroline McIlvain, Librarian of the Chicago Historical Society; Mr. H. S. Kerfoot, an extensive real estate dealer, and Thomas A. O'Shaughnessy, artist, historian and writer, the latter the moving spirit in the work. Mr. O'Shaughnessy was closely associated with Mr. Guthrie in all his investigations of this matter, and examined all his notes and datas.

At the request of Mr. O'Shaughnessy the Willy Lumber Company manufactured at their own expense the mahogany cross.

The cross first erected was maliciously destroyed some time after the dedication, but was replaced by the Willy Lumber Company, the donors of the original cross.

#### LIFE NEAR THE PORTAGE

"Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue," thus Father Marquette chronicles the decision to remain for the time being near the portage.

It is interesting again to inquire into the life of these first white men at this new point, which also is within the present limits of Chicago.

To begin with a dwelling place was needed, and "they constructed a cabin in which to pass the winter." It has been stated by some writers that Marquette and his companions occupied a cabin constructed by some hunters, and some have speculated upon the identity of the hunters. This seems to be erroneous, since Father Dablon states specifically that "they constructed a cabin in which to pass the winter." In the judgment of the writer the statements of Father Dablon deserve almost equal credibility with those of Father Marquette himself. It is known that the men who accompanied Father Marquette, Pierre and Jacques, returned to the mission immediately after Father Marquette's death. They were undoubtedly men of considerable intelligence. One of them accompanied Father Mar-

quette on the first voyage, made with Jolliet, as well as upon the second one, and undoubtedly gave Father Dablon a circumstantial account of everything that happened, so that in addition to the writings of Father Marquette, which were delivered into his hands, Father Dablon had the verbal statement of these two Frenchmen, who were eye witnesses to everything that transpired, and were of course themselves, largely at least, the builders of the cabin.

It should be sufficient for the present purpose simply to quote Marquette's journal for his experience in the cabin on the river during the period from his arrival there, on the 12th of December, 1674, to his last entry made on the 6th of April, 1675. These entries read as follows:

(December) 14. Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Illinois passed yesterday, on their way to carry their furs to Nawaskingwe; we gave them one of the cattle and one of the deer that Jacque had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver-skins at our feet to get some pieces of it; but we returned these, giving them some pipefuls of the tobacco because we had not yet decided whether we would go farther.

15. Chachagwessiou and the other Illinois left us, to go and join their people and give them the goods that they had brought, in order to obtain their robes. In this they act like the traders, and give hardly any more than do the French. I instructed them before their departure deferring the holding of a council until the spring, when I should be in their village. They traded us three fine robes of ox-skins for a cubit of tobacco; these were very useful to us during the winter. Being thus rid of them, we said the Mass of the Conception. After the 14th, my disease turned into a bloody flux.

30. Jacque arrived from the Illinois village, which is only six leagues from here; there they were suffering from hunger, because the cold and snow prevented them from hunting. Some of them notified La Toupine and the surgeon that we were here; and, as they could not leave their cabin, they had so frightened the savages, believing that we should suffer from hunger if we remained here, that Jacque had much difficulty in preventing fifteen young men from coming to carry away all our belongings.

(January) 16, 1675. As soon as the two Frenchmen learned that my illness prevented me from going to them, the surgeon came here with a savage, to bring us some blueberries and corn. They are eighteen leagues from here, in a fine place for hunting cattle, deer and turkeys, which are excellent there. They had also collected provisions while waiting for us; and had given the savages to under-

stand that their cabin belonged to the black gown; and it may be said that they have done and said all that could be expected of them. After the surgeon had spent some time here, in order to perform his devotions, I sent Jacque with him to tell the Illinois near that place that my illness prevented me from going to see them; and that I would even have some difficulty in going there in the spring, if it continued.

24. Jacque returned with a sack of corn and other delicacies, which the French had given him for me. He also brought the tongues and flesh of two cattle, which a savage and he had killed near here. But all the animals feel the bad weather.

26. Three Illinois brought us, on behalf of the elders, two sacks of corn, some dried meat, pumpkins, and twelve beaver-skins: first, to make me a mat; second, to ask me for powder; third, that we might not be hungry; fourth, to obtain a few goods. I replied: first, that I had come to instruct them, by speaking to them of prayers, etc.; second, that I would give them no powder, because we sought to restore peace everywhere, and I did not wish them to begin war with the Muiamis; third, that we feared not hunger; fourth, that I would encourage the French to bring them goods, and that they must give satisfaction to those who were among them for the beads which they had taken as soon as the surgeon started to come here. As they had come a distance of twenty leagues, I gave them, in order to reward them for their trouble and for what they had brought me, a hatchet, two knives, three clasp-knives, ten brasses of glass beads, and two double mirrors, telling them that I would endeavor to go to the village, for a few days only, if my illness continued. They told me to take courage, and to remain and die in their country; and that they had been informed that I would remain there for a long time.

(February) 9. Since we addressed ourselves to the Blessed Virgin Immaculate, and commenced a novena with a Mass, at which Pierre and Jacque, who do everything they can to relieve me, received communion, to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better, and to regain my strength. Out of a cabin of Illinois, who encamped near us for a month, a portion have again taken the road to the Poutewatamis, and some are still on the lake-shore, where they wait until navigation is open. They bear letters for our Fathers of St. Francis.

20. We have had opportunity to observe the tides coming in from the lake, which rise and fall several times a day; and, although there seems to be no shelter in the lake, we have seen the ice going against the wind. These tides made the water good or bad, because that which flows from above comes from prairies and small streams. The deer, which are plentiful near the lake-shore, are so lean that we had to abandon some of those which we had killed.

(March) 23. We killed several partridges, only the males of which had ruffs on the neck, the females not having any. These partridges are very good, but not like those of France.

30. The north wind delayed the thaw until the 25th of March, when it set in with a south wind. On the very next day, game began to make its appearance. We killed thirty pigeons, which I found better than those down the great river; but they are smaller, both old and young. On the 28th, the ice broke up, and stopped above us. On the 29th, the waters rose so high that he had barely time to decamp, as fast as possible, putting our goods in the trees, and trying to sleep on a hillock. The water gained on us nearly all night, but there was a slight freeze, and the water fell a little, while we were near our packages. The barrier has just broken, the ice has drifted away; and, because the water is already rising, we are about to embark to continue our journey.

The Blessed Virgin Immaculate has taken such care of us during our wintering that we have not lacked provisions, and have still remaining a large sack of corn, with some meat and fat. We also lived very pleasantly, for my illness did not prevent me from saying holy Mass every day. We were unable to keep Lent, except on Fridays and Saturdays.

31. We started yesterday and travelled three leagues up the river without finding any portage. We hauled our goods probably about half an arpent. Besides this discharge, the river has another one by which we are to go down. The very high lands alone are not flooded. At the place where we are the water has risen more than twelve feet. This is where we began our portage eighteen months ago. Bustards and ducks pass continually; we contented ourselves with seven. The ice, which is still drifting down, keeps us here, as we do not know in which condition the lower part of the river is.

(April) 1. As I do not yet know whether I shall remain next summer in the village, on account of my diarrhoea, we leave here part of our goods, those with which we can dispense, and especially a sack of corn. While a strong south wind delays us, we hope to go tomorrow to the place where the French are, at a distance of fifteen leagues from here.

6. Strong winds and the cold prevent us from proceeding. The two lakes over which we passed are full of bustards, geese, ducks, cranes, and other game unknown to us. The rapids are quite dangerous in some places. We have just met the surgeon, with a savage who was going up with a canoe-load of furs; but, as the cold is too great for persons who are obliged to drag their canoes in the water, he has made a cache of his beaver-skins, and returns to the village tomorrow with us. If the French procure robes in this country, they do not disrobe the savages, so great are the hardships that must be endured to obtain them.

This letter or journal is addressed

"To my Reverend Father, Father Claude Dablon, Superior of the Missions of the Society of Jesus, New France, Quebec."

Two endorsements appear on the letter, as follows:

"Letter and Journal of the late Father Marquette" and "Everything concerning Father Marquette's voyage."

Succinctly, as is seen, Father Marquette has left to the world a description of the every-day doings of the first white men who ever inhabited the territory now within the boundaries of Chicago. Father Marquette's notations make it apparent that there were two Frenchmen dwelling not far distant from his cabin during the same time. These no doubt were temporary sojourners who had learned of the locality and the route by which it might be reached through Father Marquette's report of his former journey. They were not afterwards known to be in the territory and undoubtedly remained but a short time.

The holy life led by the saintly missionary in his lone cabin made manifest to the numerous savages that passed in a body, gathered about, or dwelt near, and to the French hunters, as well as by the Father's simple narrative, has left an indelible impression.

To follow the missionary to his objective and recount the culmination of his life's labors in the establishment of the Illinois Church, and afterwards to his lonely death at the river side, near what is now Ludington, Michigan, will be the task set for a future number.

JOSEPH J. THOMPSON.

*Chicago.*

# THE CATHOLIC CLERGY OF ILLINOIS

## I. PASTORS AND MISSIONARIES PRIOR TO THE ERECTION OF THE CHICAGO DIOCESE.

The Jesuits were the first clergymen in Illinois. Rev. James Marquette, S. J. was the founder of the Church and the predecessor of the noble self-sacrificing body of men who have spread and maintained the Gospel of Christ according to the doctrines of the Catholic Church in what is now known as the State of Illinois.

During the Indian missionary period Father Marquette was succeeded by fellow-priests of his order, among whom were Father Claude Jean Allouez; Father Sebastien Rale; Father Jacque Gravier; Father Pierre Francois Pinet; Father Julien Bineteau; Father Pierre Gabriel Marest; Father Jean Mermet; Father Louis Marie de Ville; Father Jean Charles Guymoneau; Father Joseph Francois de Kereben; Father Jean Antoine le Boulenger; Father Nicholas Ignace de Beaubois; Father Jean Dumas; Father Rene Tartarin; Father Philibert Watrin; Father Etienne Doutreleau; Father Alexis Xavier Guyenne; Father Louis Vivier; Father Julien Joseph Fourre; Father Jean Baptiste Aubert and Father Sebastien Louis Meurin. The care of these missionaries extended from 1673 to 1777.

During the same period Fathers of the same order visited the territory and administered temporarily amongst whom may be named: Joseph de Limoges; Pierre Francoise Xavier de Charlevoix; Francois Buisson; Michael Cuignas; Paul du Poisson; Mathurin le Petit; Jean Souel; Michel Baudouin; Jean Pierre Aulneau; Pierre du Jaunay; Antoine Senat; Jean-Baptiste de la Morinie; Claude Joseph Virot; Julien Devernai and Nicholas le Febvre.

Contemporary with the Jesuits, or, at least coming soon after the Jesuits began their ministrations, were the following priests and missionaries: In 1680 came Rev. Gabriel de la Ribourde, Rev. Zenobius Membre, and Rev. Louis Henepin, all Recollect Franciscans.

In 1884 came Abbe Jean Cavelier, Sulpician, and Rev. Anastasius Douay, Franciscan.

In 1699 Rev. Francois Jolliet Montigny; Rev. Francois Buisson de Saint Cosme and Rev. Anthony Davion, all priests from the Seminary of Foreign Missions in Canada, came. Father Saint Cosme remained and established the foundation of the Fathers of the Foreign Missions at Cahokia. He was succeeded by Rev. John Bergier,

Rev. Dominie Mary Varley, Rev. Dominic Anthony Thaumur de la Sourcee, Rev. John le Mercier, Rev. G. Galvarin, Rev. Joseph Courrier, Rev. Joseph Gaston, Abbe Joseph Gagnon, Abbe Nicholas Laurenz, and Rev. Francois Forget Duverger, all priests of the Seminary of Foreign Missions. Their ministrations in Cahokia extended from 1699 to the year 1763.

#### MARTYRS TO THE FAITH

Amongst these early priests there were several who would apparently qualify as martyrs and without including those who had literally worn their lives out in the service, like Father Marquette and Father Sebastien Louis Meurin, there were at least six who suffered violent deaths at the hands of the savages.

The first to give up his life on the soil of Illinois for the faith was the aged and gentle Superior of the Recollects, the Reverend Gabriel de la Ribourde. Father Ribourde was of gentle birth of a wealthy family and being nearly eighty years of age was in a position to have retired and spend the evening of his life in ease, but instead chose the Indian missions of America, and coming here with La Salle on his first voyage to Illinois, he remained with Father Zenobius Membre, another Recollect at Peoria for four or five months in the year 1680.

The Illinois Indians having been routed by the Iroquois, Henry de Tonti, Father Membre and Father Ribourde found it necessary to abandon the Illinois River for the time being. In May, 1680, they embarked in a canoe to paddle up the river, and the canoe needing repairs, they landed on May 19, 1680, about eighteen or twenty miles above Starved Rock not far from what is now Morris. While Tonti and Father Membre were attempting to repair the canoe, Father Ribourde wandered off from the river bank, reading his breviary and was set upon by a band of Kickapoo Indians and killed.

Although Father Membre escaped death on this occasion it was only to perish in 1687 at the hands of hostile Indians in the settlement which La Salle founded in Texas.

Next in order of the martyrs was Reverend Francis Buisson de Saint Cosme of the Fathers of the Seminary for Foreign Missions. After serving in the Holy Family mission at Cahokia for a short time Father St. Cosme removed to the south and was waylaid by Indians along the Mississippi and killed in 1706.

The next of the missionaries to suffer death at the hands of the Indians was Rev. James Gravier, S. J. Father Gravier had been Vicar-General of the Illinois missions and labored for nine years in the vicinity of Peoria. During the course of his missionary work a libertine Indian who rebelled against church discipline and who, being overcome by Father Gravier's influence, organized an opposition, and when the opportunity presented he and his band attacked Father Gravier, wounded him several times and shot an arrow into his arm which could not be removed but caused his death after much suffering in 1708.

Father Sebastien Rale, S. J., was another of the early missionaries who suffered a violent death for the faith. His tragic death in the Abenaki Mission where he had served so faithfully and successfully for thirty years after he left the Illinois, is one of the saddest chapters in American history. The gifted missionary became a pawn of war and a victim of the English in their fight for supremacy over the French. Under the pretext that Father Rale prevented the Abenaki Indians from joining the British in their wars, he was condemned to death by the British authorities, and several attempts were made to take his life. A price of one thousand pounds sterling was put upon his head. At length in August, 1724, eleven thousand British and Indian troops attacked the Abenaki village where Father Rale was staying, with the purpose of his capture. Father Rale, knowing that he alone was the object of their search, would not permit the fifty defenders of the village to be shot down in his defense, though they were most willing to die for him. He, therefore, discovered himself to the invaders. He was not mistaken. A loud shout greeted his appearance. The man they had so often failed to find was before them. Their muskets covered him and he fell, riddled with bullets, at the foot of the cross which he had planted in the center of the village. They crushed in his skull with hatchets again and again, filled his eyes and mouth with filth, tore off his scalp, which they sold afterwards at Boston and stripped his body of its soutane, but as it was too ragged to keep, they flung it back on the corpse. The murder of Father Rale was in part, the fruit of Puritan bigotry, and was indeed gloried in as the "singular work of God." However, there has been a great change of sentiment, and the grave of Father Rale at Norridgewalk Falls in the Portland Diocese of the State of Maine, near the spot where he was so cruelly killed, is marked by a granite shaft, and is now a place of pious pilgrimage.

In 1736 one of the greatest tragedies of that tragical century occurred. Rev. Antonius Senat, S. J., who had labored at Peoria, but was at the time the resident missionary of Vincennes, went with the garrison of Vincennes and another garrison from Kaskaskia, Illinois, as chaplain in an expedition against the Chickasaw Indians. Through an unpropitious occurrence the commanders of the expedition, Pierre D'Artaguette, Commandant in Illinois, and Francis Morgan, better known as Vincennes, of Vincennes, with a number of others, fell into the hands of the Chickasaw. Father Senat, the chaplain, would not leave them to suffer at the hands of the Indians without religious ministrations and also remained prisoner although he was offered his freedom. On March 25, 1736, the prisoners were led out in sight of the funeral pyre which the Indians were building and when all was in readiness they were brought to the fire, securely tied and slowly roasted to death. To the last moment Father Senat exhorted his fellow-sufferers to meet their punishment with fortitude and trust in God for their eternal salvation.

The next missionary to suffer a violent death at the hands of the Indians was Abbe Joseph Gagnon, who was killed shortly after arriving in the Illinois country and not far from the Holy Family mission at Cahokia.

#### AFTER THE BANISHMENT OF THE JESUITS.

As will be remembered, the Jesuits were banished from the French dominion, or, rather more properly speaking, from the domain that had been French, by the infidel superior council at New Orleans, in 1763, and Father Forget Duverger, the last of the Fathers of the Foreign Missions, anticipating similar treatment, left at the same time, so that in all of the territory now known as Illinois, there were for a short time at least only two priests. These two remaining priests were Fathers Luke and Hippolyte Collet, who apparently had been in the military service as chaplains with the French forces. Father Leonard Philibert Collet, who took in religion the name of Luke, had been chaplain at the French posts in Pennsylvania, Presquile and Riviere Aux Boeufs. They were both at the time located at St. Anne du Fort Chartres. Father Hippolyte Collet had been in St. Anne's since May, 1759, and Father Luke Collet since May, 1761. They attended St. Anne's at Fort Chartres, the Visitation at St. Phillips and St. Joseph's at Prairie du Rocher. Father Hippolyte Collet left the Illinois country in 1764 and Father Luke Collet died at St. Anne's Fort Chartres on September 10, 1765, and was

buried there, but later his remains were removed to St. Joseph's at Prairie du Rocher.

It will be recalled that Father Sebastien Louis Meurin, S. J., after much vexatious treatment was permitted to return and arrived in his old neighborhood early in the year 1764, but at first made his home in St. Genevieve, Mo., from whence he visited the missions on the Illinois side.

After repeated requests for help on the part of Father Meurin the Bishop of Quebec sent to the missions in 1768 the great patriot priest—the second Marquette—Very Rev. Pierre Gibault.

Father Gibault arrived in the Illinois country in September, 1768, and for twenty-one years was the leading spirit of the entire Middle West on both sides of the Mississippi. He restored the Church and brought order out of the chaos that existed. He was a brilliant man, highly educated, eloquent and well informed. He kept abreast of the times and was from the very earliest a champion of the American cause, of which he was well informed before George Rogers Clark conceived the conquest of the Northwest; and when Clark, under the authority of the Assembly of Virginia and Governor Patrick Henry, undertook the conquest of the Northwest, Gibault became the central figure in the events which led to the espousal by the inhabitants of the Northwest of the American cause. He was not only one of the ablest and most successful priests that had yet been in the Illinois country, but the greatest patriot of the Northwest in Revolutionary times.

Father Gibault and Father Meurin covered the field together and alone until the death of Father Meurin which occurred on the 23rd of February, 1777. For some years until 1785 Father Gibault was alone in the territory. He, with his parishioners, had struggled through the Revolutionary War and the trying years succeeding and had lived to find himself in a new ecclesiastical jurisdiction, being now subject to Prefect Apostolic John Carroll, appointed to have charge of the Church in the United States.

#### THE EPISCOPATE OF BISHOP CARROLL.

In 1785 the Prefect Apostolic sent Father Paul de St. Pierre, a Discalced Carmelite, to the territory. Father de Saint Pierre proved a devoted priest and ministered to the inhabitants of the Illinois country for five years.

In the process of gathering up the reins of Church government Prefect Apostolic, now Bishop Carroll, appointed Rev. Peter Huet

de la Valiniere his vicar-general for the Illinois country, who arrived in Kaskaskia in 1785. Father Valiniere, though a good and pious priest, proved a great disturber in the new territory, and did little more than create much turmoil. The difficulties raised by him were, however, soon overcome when Bishop Carroll sent a band of Sulpitians to the West. Amongst them were Rev. Michael Levadoux and Rev. Gabriel Richard, who came to Illinois and officiated in all of the Illinois missions with great success.

Father Charles Leander Lusson was sent by Bishop Carroll to Cahokia in 1798.

In February, 1799, Fathers John and Donatien Olivier arrived in Illinois. Father John was stationed at Cahokia and Father Donatien at Kaskaskia and Prairie du Rocher.

Father Donatien Olivier for more than thirty years was the leading spirit and principal proponent of the Christian religion in the states of Illinois, Indiana and Missouri. He became the vicar-general of Bishop Carroll in the Illinois country and inducted Bishop Flaget into his See. He was the Tribune of the people and the Herald of the Bishop upon all functions and visitations; a man of singular piety and great eloquence and most active in all of this difficult period in the experience of the Illinois Church.

Governor Reynolds in his historical work, *My Own Times*, speaking of Father Olivier said, "One of the ancient pioneer clergymen was the celebrated Oliver of Prairie du Rocher, Randolph County. This reverend divine was a native of Italy and was a high dignitary of the Roman Catholic Church for more than half a century. He acquired a great reputation for his sanctity and holiness and some believed him possessed of the power to perform small miracles, to which he made no pretensions." Governor Reynolds is probably mistaken about his nationality. It is more likely that he was French as he came to America from France in 1794 with Rev. William Louis Du Bourg, afterwards Bishop of New Orleans.

Father Olivier was greatly admired by Bishop Benedict Joseph Flaget, first Bishop of the Diocese of Bardstown, and by Bishop William Du Bourg, bishop of New Orleans, both of whom relied upon him and spoke of him in the highest terms.

#### RELIGIOUS AND CIVIC LEADERS.

Father Olivier was the last of the long line of priests who were not only the spiritual but the civic leaders of their time. From the very earliest days in Illinois to the time of his death there had existed

this sort of leadership. After the death of Father Marquette the mantle fell upon the shoulders of Father Claude Jean Allouez, S. J. It was next assumed by Father James Gravier, S. J. The next to exercise absolute sway both in religious and civil affairs was Rev. Gabriel Marest, S. J. After him came Rev. Jean Antoine le Boullenger, S. J., followed by the Rev. Philibert Watrin, S. J., then by Rev. Sebastien Louis Meurin, S. J., who gave way to the young, strong secular priest and patriot, Rev. Pierre Gibault. Father Donatien Olivier succeeded to the popularity and influence over spiritual and temporal affairs and sustained it with great credit for a third of a century.

It was Father Olivier that occupied the place of honor at the banquet tendered Marquis de Lafayette when he visited Kaskaskia on the 30th day of April, 1825. On that occasion Father Olivier sat at the left hand of the distinguished guest and Pierre Menard at his right. It was Father Olivier, too, to whom the inhabitants, regardless of creed or condition and of their former conduct, fled, begging for the rights of the Church and last absolution in the excitement of the earthquake which visited the region in 1811.

Not alone as vicar-general of Bishop Carroll and of Bishops Flaget and Dubourg, but as well by reason of his great probity and piety, Father Olivier was by common consent the leader. By the French Catholics he was revered as a saint. He was admired for his child-like simplicity and unaffected piety, which traits he continued to exhibit in the midst of his apostolic labors until old age compelled him to abandon the field and prepare for death in retirement. He died on the 29th of January, 1841, at the Seminary of the Barrens in Missouri at the advanced age of 95 years.

Like Melchisedech these great men were both king and priest. Speaking especially of the Jesuits Judge Sidney Breese, one of the earliest and ablest judges of the Supreme Court of the State, said: "No evidence is to be found among our early records of the exercise of any controlling power save the Jesuits up to the time of the grant to Crozat in 1712, and I have no idea that any such existed in the shape of government or that there was any other social organization than that effected by them of which they were the head," and Blanchard in his "Discovery and Conquest of the Northwest," says: "The French villages in the Illinois country as well as most other places were each under the government of a priest, who, besides attending to their spiritual wants, dispensed justice to them, and from his decision there was no appeal. Though this authority was

absolute the records of the times discloses no abuse of it, but on the contrary, proof that it was used with paternal care."

The same was almost equally true of the successors of the Jesuits, Fathers Pierre Gibault and Donatien Olivier. Before the end of Father Olivier's time many English speaking people came into the territory—indeed the country was organized as a territory and as a state, but Father Olivier was the most influential man in the territory and state almost so long as he remained in health.

#### BETTER ORGANIZATION.

During Father Olivier's lifetime the Church began to be more closely organized. The diocese of New Orleans was created in 1793, and the diocese of Bardstown, or Louisville, Kentucky, was created in 1808. For New Orleans Right Reverend William Du Bourg was made bishop and at Bardstown Right Reverend Benedict Joseph Flaget was bishop. These two prelates assumed the management of church affairs in the Illinois country, and when later the diocese of St. Louis was created in 1826 and Right Rev. Joseph Rosati was made bishop, he was given ecclesiastical jurisdiction over a large part of Illinois. And when in 1834 the diocese of Vincennes was created and Right Rev. Simon William Gabriel Brute was made Bishop, those prelates and their successors exercised a sort of joint jurisdiction over Illinois until the Chicago diocese was created. Bishop Brute became the leader in the eastern part of the state and Bishop Rosati in the western part and the clergy who labored in the field in the early days of the 19th century, with a few exceptions, belonged to these two dioceses.

It seems that there were at least three clergymen who labored in Illinois during this period for whom the Bishop of Bardstown was responsible. These were Rev. Stephen Theodore Badin, Rev. F. Savine and Rev. Elisha Durbin. Two of these clergymen are referred to later as nineteenth century missionaries. As for the other, Father Savine, it may be said that he served several years at Cahokia.

As has already been seen the bishop of Vincennes sent into the territory the priests who labored around Chicago, namely, Rev. Timothy O'Meara, Rev. Bernard Schaffer, Rev. Maurice de Saint Palais, Rev. Francis Joseph Fischer, Rev. Hippolyte du Pentavice, Rev. John Francis Plunket and Rev. John Gueguen. The rest of the clergymen who labored in Illinois prior to the creation of the diocese of Chicago, with three exceptions, came from the diocese of St. Louis. The three exceptions were Rev. Samuel Mazuchelli, O. P., Rev. Vincent

Badin, Brother Rev. Stephen Theodore Badin, who came from the dioeese of Detroit, both of whom did missionary work about Galena, and Rev. Rengus Petiot, who also labored at Galena, but apparently came from the dioeese of Dubuque.

The great bulk of the clergy of this period, it will be seen, came from or were attached to the dioeese of St. Louis, including the following: Rev. Hercules Brassae, Rev. Francis Cellini, C. M., Rev. Francis Xavier Dahman, Rev. Pierre Vergani, C. M., Rev. John Timon, C. M., Rev. Charles Felix Van Quickenborne, S. J., Rev. Peter J. Doutreluingue, C. M., Rev. G. Lutz, Rev. P. Borgna, Rev. Vietor Pallaisson, S. J., Rev. A. Maseroni, Rev. John Francis Regis Loisel, Rev. Vitalis Van Cloostere, Rev. J. N. Odin, C. M., Rev. E. Dupuy, C. M., Rev. Matthew Condamine, Rev. John McMahon, Rev. John Mary Ireneaus St. Cyr, Rev. Peter Paul Lefevre, Rev. L. Pieot, Rev. Charles F. Fitz Mauriee, Rev. B. Roux, Rev. Joseph N. Wiseman, Rev. Francis B. Jamison, Rev. G. Walters, S. J., Rev. J. B. Healy, Rev. Stanislaus Buteau, Rev. Felix Verreydt, S. J., Rev. Ambrose G. Heim, Rev. Timothy Joseph Conway, Rev. Louis Aloysius Parodi, C. M., Rev. George Hamilton, Rev. Hilary Tucker, Rev. Augustus Brickwedde, Rev. John Blassius Raho, C. M., Rev. Charles Meyer, Rev. M. O'Reilly, Rev. M. Ward, Rev. G. H. Toehmann; Rev. Riehard Bole, Rev. Hippolyte Gandolfo, Rev. F. Czakert, Rev. John Kenny, Rev. Gasper H. Ostlangenberg, Rev. John B. Escourrier, C. M., Rev. Ubaldus Estang, C. M., Rev. N. Stehle, Rev. Constantine Lee, Rev. Joseph Henry Fortman, Rev. Louis Muller, Rev. Louis du Courday, Rev. Joseph Masquelet, Rev. Joseph Maquin, Rev. Patrick McCabe, Rev. M. Cereos, C. M., Rev. B. Rolando, C. M., Rev. Michael Carroll, Rev. Hilary Tucker, Rev. Joseph Kuenstar, Rev. Alphonsus Montuori, C. M., Rev. N. Mulen.

Such is the roster of the clergy that labored in Illinois prior to the creation of the dioeese of Chicago.

JOSEPH J. THOMPSON.

*Chicago.*

## EDITORIAL COMMENT

**Prize Essays.**—We are publishing two prize essays written by pupils of the parochial schools of Chicago dealing with history. These essays were written under a plan of the Illinois State Court of the Catholic Order of Foresters, successfully promoted by the late William F. Ryan, as state chief executive during his several terms of office.

The reader will recognize at once the merit of the plan which brought forth these and numerous other similar essays throughout the state of Illinois. Only by research and investigation could the data contained in these essays be obtained. While there is no pretense that the efforts measure up to the standard of scientific history writing, yet several important facts are brought out and will be impressed upon a considerable number of readers.

This, however, is not the chief benefit of the plan. There can be no doubt but that the effort has created, to a greater or less extent, an interest in the subject of Catholic history, and who will dare deny that some pupil, many perhaps, has been influenced in such a manner as to lead to a fuller study of history, and, who knows but some may become active students, even historians. It is in this hope the plan was devised. How happy would be the promoters of it should it result in such a consummation.

**Two Hundred and Fifty Years.**—Ten generations of men have come and gone since Father James Marquette, S.J., visited our region and established the Church. Silver, golden, diamond jubilees, half and whole centennaries are observed with eclat, but here is the anniversary of great events which occurred two and a half centuries ago.

For emphasis let us name the high points in the Marquette movements:

1. With Louis Jolliet and five Frenchmen Father Marquette passed through Illinois from the mouth of the Illinois River to the Des Plaines, thence by portage to the Chicago River and down the Chicago River to Lake Michigan in August and September, 1673.

2. Father Marquette with two Frenchmen returned to Illinois in 1674, landing at the mouth of the Chicago River, then at what is now the foot of Madison Street, on December 4, 1674, where he stayed until December 11, 1674, and during which time he said Mass every day except on December 8th, when the cold prevented. On December 11th he with his companions and visiting Indians drew his canoe two leagues up the Chicago River over the ice and stopped for the winter at what is now Robey Street and the Drainage Canal. Here he stayed until the 29th of March, 1675.

3. Leaving the Robey Street cabin on March 29th Father Marquette and his party struggled for ten days to reach the village of the Illinois Indians (Kaskaskia tribe), then located at what is now Utica, Illinois, where he arrived on the 8th of April, 1675. After three days' preparation Father Marquette on Holy Thursday, April 11th, 1675, established the Church and named the first mission the Immaculate Conception.

The first of these anniversaries has already passed and was observed in various ways in different places. The next occurs on December 4th next

and arrangements are being made to fittingly observe it. The third and greatest of them all, the establishment of the Church, will occur on April 11th, 1925, next year, and should be fittingly observed.

**Catholic Schools to Observe Marquette Anniversary.**—Throughout the archdiocese of Chicago the two hundred and fiftieth anniversary of the coming of Father Marquette to Chicago will be celebrated in all Catholic schools. It is the desire of His Eminence Cardinal Mundelein that a fitting program be prepared and rendered in each school on or near the date (December 4th) marking the passage of two hundred and fifty years from the advent of the first white man to this region, the first white dwellers of Chicago and the first exercise of Christian rites.

His Eminence has directed that an outline of exercises be prepared and that ample time be given for preparation of essays, addresses and musical numbers such as will impress upon the youth the significance of the notable anniversary. It is worthy of much more than passing notice that at the cost of almost inconceivable sacrifice and suffering the great missionary and his successors as well brought the gospel, always followed by civilization, to the land we now inherit.

If the present and other generations have passed by with little notice these, the most important events in our history, that is only an additional reason that the rising and future generations should be more mindful. Truly our land has been blest almost beyond all others. Since the days of Father Marquette not a single battle between white men has ever stained with blood the fair soil of our State. When strife has raged elsewhere, even when want has blighted other regions, comparative peace has reigned here, and plenty has been the universal experience. Well may we believe the beautiful tradition that Father Marquette blessed all the waters and all of the lands of our fair State and that his blessing has remained always with us. Hence the propriety of fittingly observing this two hundred and fiftieth anniversary.

Nor is His Eminence content with directing a fitting observance of the anniversary in the schools. He also directs that from the altar and the pulpit the great day shall be proclaimed. Because Father Marquette was a Jesuit His Eminence has directed that the principal church ceremonies shall be conducted in the Jesuit church and arrangements are being made for a church service that will be a climax of all the observances of the anniversary.

Incidentally a civic celebration also is being arranged. Announcement of the time and place and manner cannot be made yet but it is intended that the observance shall be worthy of the occasion and the invitation to participate is general.

Abundant material for the preparation of papers and addresses for the Marquette program in this and former issues of the *ILLINOIS CATHOLIC HISTORICAL REVIEW*.

## GLEANINGS FROM CURRENT PERIODICALS

**French Catholic Newspaper in Boston, 1792-1793.**—At a meeting of the Colonial Society of Massachusetts in April, 1921, Percival Merritt called attention to the second French newspaper published in Boston, which was edited by a French priest, Louis Rousselet. The following account of this newspaper is drawn from the Publications of the Society issued in 1923. This missionary had ministered to the spiritual wants of the Catholics of Boston at their first church, the School Street Chapel, prior to the arrival of the first regular pastor, Rev. John Thayer. The first French newspaper was the *Courier de Boston*, conducted by Joseph Nancrede, instructor in French at Harvard College from 1787 to 1800, and the paper ran only from April 25 to October 15, 1789. “The second French newspaper to be published in Boston,” said Mr. Merritt, “was the *Courier Politique de l’Univers*. . . . The publication was projected with the view of giving a just idea of the present state of France and a connected summary of the French Revolution.” The prospectus stated that this weekly newspaper would be printed in French and English in parallel columns. “In this form the *Courier de l’Univers* will be serviceable to those who are imperfectly acquainted with the French language.” No copy of the paper has been located, according to Mr. C. S. Brigham, who has compiled an exhaustive bibliography of American newspapers from 1690 to 1820; but references to it are found in the *Columbian Centinel*, where in the issue of January 19, 1793, the following notice appeared: “Mr. Rousselet, editor of the *Courier Politique de l’Univers*, being suddenly called to the Island of Guadeloupe by the desire of a great number of its inhabitants, in order to fulfill the duties of an apostolic missionary, has the honour to testify his regret to the subscribers to his paper that he is unable to complete the task that he had undertaken.” Only six numbers appeared, December 10, 1792, to January 14, 1793. This newspaper is not mentioned in the *Catholic Encyclopedia*. The Abbé Rousselet met his death in Guadeloupe, where he was guillotined, along with three hundred French Royalists, by the French revolutionary commissioner, Victor Hughes, who had wrested the island from the English in October, 1794.

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**Huron Religion.**—“Religious Conceptions of the Modern Hurons” is the title of a paper contributed to the Collections of the

Kansas State Historical Society for 1919-1922, by William Elsey Connelley, who was for twenty years living in familiar intercourse with the Wyandots, descendants of the Hurons of the Jesuit mission of the seventeenth century. He was adopted into the tribe, who were then living in Wyandotte County, Kansas, of which he was the county clerk, and he was given an exalted title that had not been conferred on anyone since 1780. Mr. Connelley is thus able to speak with assurance regarding the myths of this people. His account does not accord with that given by the Jesuits of the seventeenth century, because, as he says, Christianity has modified the Indian beliefs to some extent. The Huron myth of the Creation is related at length. In a foot-note the author gives a list of the totemic animals of the Wyandots; and also gives the names of the clans with their significance. A later article in the same volume of Collections gives "Lists of all the Individual Members of the Wyandot Tribe," copied from the Report of the Wyandot Commissioners of 1859, and descriptions of their lands.

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**Voyage of the Griffon.**—The April Bulletin of the Chicago Historical Society contains the first instalment of an account, to be continued in later issues, of "La Salle and the Establishment of French Dominion in the Mississippi Valley." The Griffon, the first sailing vessel to be built on the Great Lakes, was constructed by La Salle's men on the Niagara River, above the Falls, near Cayuga Creek. It was named the Griffon out of compliment to Frontenac, whose arms carried two griffins. La Salle was absent at the time upon a perilous trip on foot from Niagara Falls to Fort Frontenac, now Kingston, two hundred and fifty miles distant, to obtain equipment. Upon the return of La Salle, the vessel set sail on August 7, 1679, carrying La Salle, Father Hennepin, and Tonty. "The passage through Lake Erie, the strait of Detroit, and Lake St. Clair was pleasant, but on Lake Huron a violent storm alarmed the explorers, who were glad to ride at anchor for a week in the straits of Mackinac. After a week at Mackinac, the Griffon entered Lake Michigan and sailed across to Washington Island, off Green Bay. Here La Salle found some of the advance party of traders who had been sent ahead the year before. So severe were La Salle's financial straits that he considered it necessary to hurry to his creditors the valuable store of furs which the traders had accumulated. The crew of the Griffon were accordingly ordered to sail at once to Niagara and then return to the southern part of Lake Michigan, where La

Salle and the main party would wait for them." The Griffon sailed but was never afterwards heard from. The loss to La Salle was, according to Alvord, 40,000 livres or about \$8,000 ("The Illinois Country, 1920, p. 81).

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**Canadian Historical Bibliography.**—"There is no subject-index to Canadian literature, historical or otherwise, in existence," writes W. S. Wallace in the *Canadian Historical Review* for March, 1924, in an article on "The Bibliography of Canadiana;" nor is there an adequate author catalogue of Canadian books or a bibliography of Canadian bibliographies. The student of Canadian history must have recourse to guides to American historical literature covering both the United States and other countries of the western continents. "The beginnings of bibliographical science in Canada we owe to a French Canadian, as we owe to French Canadians the most valuable achievements in this line in more recent times," we are told.

A French lawyer of Quebec, Georges-Barthélemy Faribault, made in 1837 the first catalogue of books on Canadian history. An "essay," as he called it, on Canadian bibliography by the Abbé P. Gagnon, pastor of St. Romuald d' Etchemin, Quebec, issued in 1895, "purporting to be merely a catalogue of the author's private collection, was yet conceived on a scale rivalled only by the catalogues of the great private libraries of the Old World," writes Mr. Wallace. This superb collection was later turned over to the City of Montreal, and a second volume, showing the accessions since 1895, was issued.

N. E. Dionne, librarian of the Legislative Library of Quebec, prepared a chronological inventory of the books published in the Province of Quebec, in five volumes, "the most comprehensive single achievement in Canadian bibliography up to date."

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**Canadian Historical Society.**—A Canadian History Society was launched at a dinner in London, November 7, 1923, given by Sir Campbell Stuart to the prime minister of Canada. The aims of the new organization, as announced in a pamphlet recently issued (London, 1923) and reviewed in the *Canadian Historical Review* of March, 1924, are stated to be: "(1) To maintain an interest in the Canada of today among the descendants of those who have contributed to the upbuilding of its institutions; (2) to ensure the preservation of historical records relating to Canada and to render them available to the Society for the purpose of its publications.

(3) to publish in a series of volumes biographies of those who have by their services contributed to the history of the country; (4) to endeavor by research to discover historical sources."

The oldest historical society in Canada, the Literary and Historical Society of Quebec, is this year to celebrate its hundredth anniversary. This society, formed by the union of two societies started in 1824 and 1827 respectively, has published some valuable papers and until the establishment of the Archives Department in 1872 was almost the sole medium for the publication of historical manuscripts and documents in the Canadian archives.

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**French in Georgia in the 16th Century.**—Typical of the thorough methods of work of historical students at our greater universities today is a paper by Mary Ross of the University of California entitled: "French Intrusions and Indian Uprisings in Georgia and South Carolina, 1577-1580," which appears in the *Georgia Historical Quarterly* for September, 1923. In a foot-note the authoress states: "This paper is but a chapter in the larger story that deals with Caribbean and La Florida history. . . . The study is based entirely on manuscript materials in the Archivo General de Indias." In defining the scope of her inquiry the authoress says: "Ribaut, Laudonnière and Gourgues are three names that stand out in the story of the Franco-Spanish contest for the wide-spreading provinces of La Florida; but these French leaders were but trail blazers for a horde of adventurous spirits who coveted the South Atlantic seaboard. Scarcely a decade after the Gourgues attack a fourth French intrusion was launched against that Spanish borderland. This episode in Guale-Orista or Georgia-Carolina history has been hitherto all but unknown. Led by Nicolás Estrozi from Bordeaux and Gilberto Gil, a Catalan, a motley band of French corsairs moved northward out of the Caribbean and between the years 1577 and 1580 entrenched themselves in a third French fortification on the Atlantic coast, entered into a design with the Georgia-Carolina natives, and planned for the destruction of the Spanish establishments at San Agustín and Santo Elena (Port Royal). Only the bravery of the Spanish forces at Santa Elena in the presidio of San Marcos, and the clear-headed generalship and watchfulness of the Spanish governor, the renowned Pedro Menéndez de Marqués, saved the day for Spain and defeated the design for a French occupation of the coast." The article is amply documented with references to the original manuscripts.

WILLIAM STETSON MERRILL.

Chicago.

**Michigan's Greatest Woman Educator.**—The Michigan History Magazine for January, 1924, contains a short biographical account, by Ada A. Norton, of Julia Anne King, "undoubtedly the greatest woman educator which Michigan has ever possessed, doubtless among the half dozen greatest women educators in Michigan—either men or women—and the half dozen greatest women educators in the United States."

The "Place Names of Berrien County," by George R. Fox, will prove of greatest interest to those familiar with that region. "Impressions of Detroit, 1837" (from Mrs. Jameson's, "Winter Studies and Summer Rambles"), is a womanly account of that city in a delightful chit-chat way. An account on "Frank Dwight Baldwin, M. H., Major General, U. S. A. by Sue Imogene Silliman completes the magazine.

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**Critical Studies in Church History.**—The Catholic Historical Review for January, 1924, in its first article, "The Apostolic See," by Rt. Rev. Thomas Shahan, D. D., evidences the superabundant information of the learned rector. "The Bollandists; The Period of Trial," by Aurelio Palmieri, O. S. A., clearly indicates the trials of the early hagiographers. Dr. Peter Guilday's article, "Arthur O'Leary," is illuminating and abounding in vivacity and solid assurance on the thorny question of the Oath of Allegiance in English History.

Dr. F. Zivierlein's article, "What did Calvin want of Francis I," is a correction of Rev. A. M. Fairbairn, D. D., in the Cambridge Modern History. Among the Miscellany, "The Fratres Pontifices and the Community of Altopasio," gives an interesting addition to a similar article in the October issue of the American Historical Review by Professor Ephraim Emerton.

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**Mid-West and Colonial History.**—The Mississippi Valley Historical Review of December, 1923, in an article, "The Industrial Armies and the Commonwealth," by Donald L. McMurry, gives a complete, satisfying study of Coxey's Army and its many, picturesque imitators. To one interested in the Burr Conspiracy, "The Louisiana-Texas Frontier during the Burr Conspiracy," by Isaac Joslin Cox, will prove illuminating. "The Proslavery Background of the Kansas Struggle," by James C. Malin, is a conservative correction of modern accounts of "Bloody Kansas." The article abounds in

critical suggestions on a controverted question which if followed will lead near to historical truth. "The Development of Chicago as a Center of the Meat Packing Industry," by Howard Copeland Hill, is a story of "the influence of transportation."

The Americana for October, 1923, has an interesting article on "Historic Pilgrim Shrines," by Mrs. Alton Brooks Parker, the result of a visit to Holland and England. To many "The Scotch-Irish in Pennsylvania," by E. Melvin Williams will prove illuminating. "Some Usages of Long Ago" treats of slavery and the underground railroad. "The Indians of Bergen County, New Jersey," by Frances A. Westervelt, "Old-Time Elocutionary Books," by Charles A. Ingrahams. "Highland Scottish Clans," by Joel N. Ens, A. M., the "Dorr Family," by Mrs. Herold R. Finley. "Mrs. William Lawson Peel," by John P. Downs, complete the issue.

The Records of the American Catholic Historical Society in "Trials and Triumphs of Catholic Pioneers in Western Pennsylvania," translated and arranged by Rev. Felix Fellner, O. S. B., adds to the better understanding of the difficulties of the first Bishop of the United States as well as the pioneers. "The Work of the Sisters of Mercy in the Archdiocese of St. Louis, Missouri (1856-1921)," by Sister Mary Eulalia Herron, exemplifies a phase of history which is only of late being written to fill up the gaps in Catholic Church History in the United States.

PAUL J. FOIK.

*Notre Dame, Indiana.*

# SAINTS OF SPECIAL HONOR IN CALIFORNIA

[NOTE.—The document printed below is one of a collection of manuscripts recently acquired by the Newberry Library, Chicago, which comprises transcripts made by Mr. Irving Berdine Richman, a lawyer by profession, residing in Muscatine, Iowa. By avocation he is an historian, being the author "California under Spain and Mexico, 1535-1847, based on original sources," of the volume in the series of "Chronicles of America," entitled "The Spanish Conquerors," and of many other historical works. The collection mentioned has but recently reached the Newberry Library, where it forms a part of the Edward E. Ayer Library, an immensely valuable collection of works on the American Indian from the earliest period of American history down to the present day. The list which follows seems to be a catalog of the saints especially honored in California by the Padres of the Spanish missions there, with mention, in each case, of the days on which these saints were honored. The saints are classified by the names of the Orders to which they belonged. Occasional notes indicate an attempt to identify the saints mentioned or, in some cases, to correct the classification. Whether these annotations are by Mr. Richman or by another hand does not appear. This manuscript was kindly brought to my attention by Miss Clara A. Smith, custodian of the Ayer Library. The names of these favorite saints appear in many place-names of California.—W. S. M.]

## BENEDICTINE

San Anselmo, April 21.

San Benito, March 21.

San Bernardo, August 20 (Founder of Cistercians).

San Bruno, October 6 (Founder of Carthusians, branch of Benedictines).

San Carlos, November 4 (St. Charles Borromeo).

Santa Gertrudes, November 15.

San Gregorio, March 12 (St. Gregory, the Great Pope).

St. Helena, August 18.

## CAPUCHIN

BELONGS AS A BRANCH OF THE FRANCISCANS

San Felix, May 21 (St. Felix of Cantalicio).

## DOMINICAN

Santa Catalina, April 30 (St. Catherine of Sienna).

San Jacinto, August 16 (St. Hy[a]cinth).

San Ramon, January 23 (St. Raymond).

Santa Rosa, August 30 (St. Rose of Lima).

## FRANCISCAN

San Antonio, June 13 (of Padua).

San Bernardino (of Siena—possibly Bernard the less is meant,

but I hardly think that possible as San Bernardino was one of the great saints of the Franciscan order).

San Buen[a]ventura, July 14.

Santa Clara, August 12 (St. Clare—founder of the Poor Clares).

San Franci[sc]o Solano, July 24.

San Francisco, October 4 (Founder of the order).

San Juan Capistrano, October 23 (St. John of Capistrano).

San Luis Opispo, August 19 (St. Lewis, Bishop of Toulome, entered the order of Friars Minor).

Santa Margarita, February 22 (St. Margaret—Friars Minor).

#### LAZARISTS (Franciscan)

St. Vincent de Paul, July 19.

#### JESUITS

San Francis Borgia, October 10.

San Francis Xavier, December 3 (Missionary to Japan, China, Portugal, etc.).

San Ignati[o], July 31 (Founder).

#### MINIMS

##### UNDER FRANCISCANS

San Franciquito, April 2 (St. Francis Paula, founder of the order).

#### ORDER OF CHARITY

##### UNDER FRANCISCANS

San Juan de D[i]os, March 8 (St. John of God, founder of the order.)

#### STYLITES

San Daniel, December 11.

San Simeon, January 5.

#### GENERAL

St. Andreas, March 30 (St. Andrew).

San Diego, July 25 (St. James, the great apostle).

San Diequito, May 1 (St. James, the less).

San Filipe, May 1 (St. Philip, apostle).

St. John, December 27.

San Lucas, October 18 (St. Luke, the evangelist).

San Marcus, April 25 (St. Mark, the evangelist).

San Mateo, September 21 (St. Mathew, the apostle).

San Pablo, June 30 (St. Paul, the apostle).

San Pedro, June 29 (St. Peter, apostle).

San Gabriel, March 18 (Archangel).  
San Miquil, September 29 (St. Michael, Archangel).  
San Blas, February 3 (Patron against disease of the throat).  
San Cl[e]mente, December 4 (Bishop [of] Alexandria).  
San Dimas, October 8 (St. Demetrius, martyr).  
San Estevan, December 26 (St. Stephen, proto-martyr).  
San Fernando, May 30 (St. Ferdinand, King of Spain).  
San Geronimo, September 30 (St. Jerome, Deserite).  
San Gorgonio, September 9 (Martyr).  
San Joaquin, April 16 (St. Joachim, father of the Blessed Virgin).  
San Jose, March 19 (St. Joseph).  
San Juan Bautista, Nativity, June 24; Beheaded, August 29.  
San Leandro, February 27 (Bishop of Seville).  
San Lorenzo, August 10 (St. Lawrence, deacon martyr).  
San Nicolas, December 6 (Bishop of Myra).  
San Nicolas, September 10 (St. Nicholas of Tolentino—Austin Friar).  
San Quintin, October 31 (Martyr).  
San Timotio, January 21 (St. Timothy, disciple of St. Paul).  
San Ysidore, May 10 (St. Isidore, patron of Madrid).  
San Ylijo (the Holy Elias).  
Santa Ana, July 26 (St. Anne, mother of the Blessed Virgin).  
Santa Barbara, December 4 (Martyr, patroness against lightning).  
Santa Lucia, December 13 (St. Lucy, virgin and martyr).  
Santa Monica, May 4 (St. Monica, mother of St. Augustine).  
Santa Paula, January 26 (one of the women with Jerome at Bethlehem).  
Santa Susana, August 11 (St. Susan[n]a, virgin and martyr).  
Santa Ynez, January 21 (St. Agnes, virgin and martyr).  
Santa Ysabel, August 31 (St. Isabel, sister of St. Louis, King of France).

## AN EARLY EXERCISE OF TOLERANCE

While Louis Phillippe of France was Duke of Orleans he gave to the saintly Bishop Benedict Flaget of Bardstown, Ky., valuable paintings and church furniture, with which to grace the sanctuary of the Bishop's Cathedral in Bardstown. When the articles arrived here, United States officials levied the full duty on them, although they were free gifts and not within the intent of the revenue laws of the time.

Finally, interested individuals in the Bishop's diocese took the matter to Congress and a bill was drawn up in, 1828, which "authorized the remission of the duties on certain paintings and church furniture presented by the King of the French to the Catholic Bishop of Bardstown, Kentucky."

The bill came up for a third reading on the floor of the House of Representatives on Monday, March 19, 1832, and, after it was read by the clerk of the assembly, Mr. Hogan of New York, arose and "regretted that he felt it his duty to oppose the passage of the bill." Among other things he said that "The bill proposed to promote no national interest—it addressed itself to the mere liberality of the House. Did our Constitution recognize any connection between Church and State?" Then Representative Charles Wickcliffe of Kentucky, a non-Catholic, was considerably stirred up by the apparent bigotry of his fellow-member, and he called him to task in the following language:

The duty of defending the principle involved in this bill, had, however, by the opposition of the gentleman, been devolved upon him, and he would detain the House but a very short time in its discharge. About four years since he had presented the application of the worthy individual whom the bill proposed to relieve. That application had always met with the favor of the Committee of Ways and Means, and the bill had two or three times passed this House without objection, but was never acted upon in the Senate, for want of time. The question was again before us, approved by the united voice of the committee who reported the bill. "Mr. Speaker, the House will pardon me," said Mr. W., "while I trespass long enough upon their time to do justice to a worthy man, Bishop Flaget, for whose relief this bill is designed; he is my constituent and friend. He is a man who has devoted a life of near seventy years in dispensing acts of benevolence and the christian charities. He was once a resident of this District, having under his charge the valuable college of Georgetown, where his labors in the cause of science, morality, and religion, will long be remembered by all who knew him.

“His destiny, or the orders of the Church, to which he belongs, placed him at the head of the Catholic Church in Bardstown, where, in the exercise of the duties of bishop and philanthropist in his diocese, he has endeared himself to the community whose society he adorns. This is not all, sir. With his own means, aided by the liberal contribution of the members of his own church, and of individuals belonging to other denominations, he has built up a college, which is both the pride and ornament of the little village in which it is situated. In this college are taught all those branches of useful knowledge and of science, which qualify man for the duties of life and its rational enjoyments. This college, without the aid of governmental endowment, brought into existence and sustained by individual enterprise, will lose nothing in comparison with any college in the Union. Sir, I believe it the best west of the mountains. In it are annually instructed about two hundred of the youth of our country upon terms moderate. And we have in its discipline a perfect guaranty for the preservation of the morals of our young men. Its portals are opened to all denominations. Religious bigotry does not extend its unhallowed influences over the consciences of the professors or their pupils. The benevolence of its founder and its conductors is felt in all ranks of society. The orphan and the destitute find ready access to the benefits of this institution; and when there is an inability to pay the moderate charges of board and instruction, none are made. I will say nothing, sir, of the immense amount of money expended on the buildings of this college.

“Connected with this institution is the cathedral and church, the residence of Bishop Flaget. The expenditures incident to such an establishment as the two I have named, have been more than equal to the private means and contributions devoted to the purposes of the institutions and its founder has felt and still feels, the consequent embarrassments. These embarrassments have been in some measure relieved by considerable donations of church furniture and college apparatus, from persons in Italy and France. The duties upon such articles have been remitted heretofore by the liberality of Congress. The articles upon which duties have been paid, and which the bill contemplates to refund, consist of paintings and other articles of church furniture, presented some years since by the then Duke of Orleans, now King of the French, to the Bishop of Bardstown. He could not refuse to accept the offering; by accepting, however, he had to pay the duties, which your revenue laws impose upon articles imported from abroad. These articles would not have been purchased and imported. They have not been brought into the country as merchandise, do not enter into the consumption of the country, and therefore do not, I humbly conceive, fall within the principle or spirit of your revenue system. They are specimens of art and taste designed as ornaments to a house of public worship.

“I trust, Mr. Speaker, that the circumstance that this application is in behalf of a Catholic bishop will not prejudice the mind of any member of this House. I am sure it does not the member from New York. I would extend this relief to any church or public institution,

and to none sooner than the Catholic. I live among them. They are, like other denominations, honest in their religious opinions, content to worship in the mode their education and habits taught them to believe to be right, and which their judgments approve. They are honest, industrious and patriotic citizens, devoted to the free institutions of the country. I mean not to say they are more so than other denominations; certainly they are not less patriotic and liberal in their opinions and practices than others of my constituents. I hope the gentleman from New York will withdraw his opposition to this bill; the amount involved is small, but it is to the very worthy man, Bishop Flaget, at this time of much consequence; at least, I shall look with confidence for the judgment of this House in favor of the passage of the bill."

Mr. Hogan replied that the explanation which had been given was so perfectly satisfactory to him, that he would, with pleasure, withdraw his objections to the bill.

The bill was passed without further opposition.<sup>1</sup>

(REV.) HENRY S. SPALDING, S. J.

*St. Louis.*

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<sup>1</sup> From "Abridgement of the Debates of Congress," from 1789 to 1856; from Gales and Seaton's annals of Congress; from the Register of Debates, and from the official reported debates of John C. Rives. By Hon. Thomas H. Benton. D. Appleton & Co., N. Y., 1857. Vol. XI., p. 639.

In the preface to his work, Benton writes: "The title page discovers the source from which this abridgement is made, and shows them all to be authentic and reliable,—well-known to the public and sanctioned by resolves of Congress."

# PRIIZE WINNING SCHOOL ESSAYS

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## CATHOLICS IN AMERICAN HISTORY IN ILLINOIS

BY GERTRUDE LORRAINE CONLEY, St. Gertrude's School

Few realize the important roles Catholics have taken in the Christian and material progress of Illinois.

Some contend that other states are entitled to priority over the Illinois district. But if one will carefully delve into the records of early Catholicism in the United States, he will learn that in the State of Illinois the Church has existed continuously for a longer period of time than in any other territorial division.

First and foremost among the Catholics who have assisted in the progress of Illinois are the two renowned explorers, Father Marquette, a young missionary, and Louis Joliet, his companion.

Due to the untiring efforts of this young priest, a firm foundation was laid. Father Marquette is the founder of Christianity in Mid-America.

It may be interesting to know that Mass was celebrated in this country for the first time in 1674, in an humble little building situated at a point corresponding to the junction of present Madison Street and Grant Park on the shore of Lake Michigan.

As all the pastors and missionaries of the next two centuries come under the classification of pioneer Catholics, it is hardly possible to have recourse to all these in their entirety.

Two very illustrious successors of Father Marquette were: Claude J. Allouez, S. J., and Sebastian Rale, S. J. They only assisted in strengthening the foundation laid by Father Marquette.

Robert de LaSalle was the next import character to visit Illinois. With him he brought Henri de Tonti and Father Louis Hennepin. For some unknown reason, the name of Henri de Tonti has been obscured and he does not receive the praise justly due him. For twenty years he ruled the Illinois territory. De Tonti was a man of great executive ability and under his supervision the state prospered. After his death his government fell into decay, the people of his little empire migrating to other climes. But de Tonti had sowed good seed. Men in various spheres of life settled in the new community, the peaceful occupation of agriculture was being practiced, and before long the whole Illinois country was a scene of prosperity. This phenomenal transformation was due to the quiet,

unassuming Gabriel Marest, S. J. He was their temporal as well as spiritual director. His teachings gained their confidence and in a short time they were conversant in the art of agriculture. In 1707 forty out of twenty-two hundred Indians remained uncivilized, refusing to be baptized.

Father Marest was followed by many wonderful men, all of whom worked earnestly for Christian advancement in the Illinois country. Two of the greatest of these unselfish characters were Father Watrin and Father Meurin. Father Watrin labored thirty years in the Illinois missions. He worked incessantly from 1733 to 1763, when the foul edict of the French Council banished all Jesuits. The orphaned missions begged for at least one spiritual director, so Father Meurin was permitted to return under disheartening conditions and restrictions. This good priest worked for thirty-one years, from 1746 to 1777. He was the last Jesuit missionary in this district.

In 1786 Pierre Gibault arose to be placed among our immortal Catholics of Illinois. The problems of this young priest were, if anything, more difficult. As the Indians constituted a speedily diminishing element, the whites were now in the majority.

Ten years of toil made him beloved by all. His powers as a diplomat were clearly shown in the way he coped with everything. In July, 1778, at the time of strife between America and Great Britain, his position was made evident when he made possible the peaceable conquest of the Illinois territory by George R. Clarke. He was the authoritative figure that transferred the allegiance of the territory from Great Britain to the New American sovereignty. His deeds were poorly appreciated and requited. He died in poverty and obscurity due to his sacrificing all his belongings to the new government.

From the period of Father Gibault up to the present time, the work of Catholics in every sphere of life has been a great source of comfort and pride to the Church.

I consider the three existing Catholic orders, the "Knights of Columbus," the "Holy Name Society," and the Catholic Order of Foresters," fitting structure with which to further the progress of Catholicism.

The Big Brother plan of the Holy Name Society has proved a great success. It first started its work in the fall of 1917, while several years later followed the establishment of the Boys' Court. The Director of each branch assigns five Big Brothers. Datum is taken of each delinquent and it is the duty of these "Big Brothers" to visit juvenile offenders and assist them in every way possible.

This plan has been successful to a very encouraging degree. Since January 1919-1921, 440 boys have been delinquent in every conceivable offense. In 1921 only 40 per cent of these offenders were Catholics. This is a decrease of 30 per cent.

The Knights of Columbus have also been doing creditable work. This society was organized in 1882 for the purpose of unifying all Catholic American citizens. By an amendment of 1919 the purpose of the Order was enlarged to the promoting and conducting of educational, of charitable, religious, of social welfare and war relief work. The splendid initiative and energy of this organization was clearly shown in the World War. It was conducted in counter distinction to the mercenary methods of another organization of similar size but not Catholic.

Last but not least comes the wonderful organization,—“The Catholic Order of Foresters.” Like de Tonti, the works of this organization are hidden and thus its praises go unsung.

It was organized May 24, 1883, as the “Illinois Catholic Order of Foresters.” The charter was amended in 1889, however, and the order is in operation in twenty-eight states, at last extending into Canada.

It was primarily for the purpose of protecting widows and orphans of deceased members. It has been a great force in the spiritual and social advancement of its members. Its great work has encouraged many to join. The Order’s membership has swelled to a total of 158,531—37,940 in the State of Illinois, and 29,097 in Chicago.

It is one of the greatest Catholic fraternal organizations and stands high in the esteem of its Mother—the Catholic Church.

And so, if space permitted, we might go on and cite many more evidences of the Catholics in Illinois History, but the foregoing serves to show the vital part the members of the Catholic Church have played in the making and uplifting of our beloved State.

The good done for the individual by the Church in Illinois is beyond reckoning. Referring to the work of the Catholic Church in Chicago, Archbishop Ireland said: “I do not need to speak of the influence of the Church on individual members. Only the Catholic can comprehend what this means to him and to his soul. Now, as then, the Catholic priest is laboring for the salvation of souls, straining to make men more perfect Christians, consequently better citizens and more valuable members of society.”

GERTRUDE LORRAINE CONLEY.

*Chicago.*

## THE CATHOLIC IN AMERICAN HISTORY

BY RITA FREEHAUF, St. Raphael School

(Medal Donated by St. Raphael's Court, No. 722, C. O. F.)

They say, I do not love thee,  
Flag of my native land,  
Whose meteor folds above me  
To the free breeze expand;  
Thy broad stripes proudly streaming  
And thy stars so brightly gleaming.

They say, I would forsake thee,  
Should some dark crisis lower;  
That, recreant, I should make thee  
Crouch to a foreign power;  
Seduced by license ample,  
On thee, blest flag, to trample.

The above are the opening stanzas of a poem written by the Rev. C. C. Pise, D. D., in the first half of the nineteenth century, to refute the slanders directed against the Catholic Church and her members in an age of religious bigotry. Now, as then, the world is filled with hatred and envy against this same Church.

It was to be hoped that the service of Catholics might be more generally acknowledged and appreciated after the wonderful achievements of members of the Catholic Church in the late world's war. It seems strange to say that instead of opening the eyes of the world, it has but roused more religious bigotry than ever, the latest of these bigots appearing to-day in the person of a certain American-born member of the nobility of England, who renounced allegiance to her own native land, and now, in her desire to be popular, takes a fling at the Church.

It would be of the greatest benefit not only to this person but to all our antagonists, to revise their study of United States history. They would soon see that the Catholic Church has left memorials and monuments of her passage in our country from the borders of Canada to the Southermost coast of Florida, and from the Atlantic to the Pacific, for her children were first in discovery, first in the founding of Christianity, first in the liberty, and first and unanimous in the support of Washington.

We read in the ritual of the Catholic Order of Foresters: "A good Catholic is the highest type of a citizen." How could it be

otherwise? Has not our Lord himself commanded us to "Render unto Caesar the things that are Caesar's, and to God the things that are God's." Mr. C. Cummings states so beautifully in "Truth": "Who has a more genuine right to live in this, our land, in religious, civil and social peace, than the children of that universal Church whose illustrious sons, beginning with Columbus, made more than ninety percent of all the discoveries and explorations on this continent?" Indeed, whether we look to the north or south, east or west of our grand country, we encounter as pioneers in the work of civilizing and Christianizing the savages the Catholic Missionary.

With no other purpose than the glory of God and in the interest of humanity, these noble men left their home circles, friends and native countries to brave the dangers of the wilds, suffering untold tortures and gladly sacrificing their lives for religion and civilization. We mention but a few of these heroes, who, alone and unaided, laid the foundation of the grand edifice of civilization and Christianity we are so proud of to-day, namely, Fathers Breboeuf, Daniels, Jogues, Allouez, Lallement, Marquette and hundreds of other equally pious and devoted priests.

Archbishop Spalding says: "The annals of Catholic Missions alone present scenes so sublime and so touching. Philosophy may speculate on its inflated theories of high-sounding benevolence, Protestantism may boast its missionary zeal, but it is only Catholicity which can reclaim the savage, tame his ferocity and effectually teach him the arts of civilization." Reynolds writes in his "Pioneer History of Illinois": "The Jesuits, at this time, were the most energetic order of Christians in Europe. There was no country on the globe but the Jesuits visited and administered to the spiritual wants of the people. No nation of Indians was too far off, or too wild to deter these Missionaries from visiting. And Marquette was always first to do good in these missions." Parkman says: "The history of the Catholic Church in Chicago dates from 1674. It was on the occasion of Father Marquette's second trip to the Illinois country, that he made a stop at the site of Chicago and here solemnized the mysteries of his faith. More than two hundred years ago the Catholic Church consecrated the site of the present city by solemn rites and ceremonies of the Catholic worship."

Of the grandest figure in missionary life, Father Marquette, Branchard writes in the "Discovery of the North West": "The memory of Father Marquette is held in reverence and admiration by every American, no matter before what altar he worships, or what form or tenet his religious creed." And Parrish writes of him: "In

the savage heart of a wilderness, where Marquette had labored so long and not for earthly reward, passed away the discoverer of the Illinois country, this truly heroic soldier of the Cross, in his thirty-ninth year. Marquette and Joliet discovered the one important fact underlying their early explorations, that the Mississippi beyond doubt discharged its mighty waters into the Gulf of Mexico."

The glowing reports of Father Marquette and Joliet set all Canada on fire and swept over France, filling many daring men with a craze for western enterprise. Among these we find La Salle, of whom Illinois has ever been mindful, as well as of other Catholic explorers, naming countries and towns for these famous men. "Never," writes Parkman, "under the impenetrable mail of paladin or crusade beat a heart of more intrepid metal. America owes La Salle an enduring memory."

But Catholics were not only the first discoverers, explorers, and founders, they were also the first geologists and botanists of the territory within the boundaries of the present United States. They were the first people whose well-organized community-life became the foundation of colonies and later states. Reynolds says of the first Catholics in our own home state, Illinois: "The inhabitants were devoted and strong believers in the Roman Catholic Church. They were willing to fight and die for the maintenance of the doctrines of their Church. Their spiritual teachers were of sincere piety and religion. The people being governed by the precepts of the gospel, enforced by the power and influence of the Church, formed a pious and religious community which was the basis of the happiness of the people of Illinois in primitive times."

Let us turn another leaf in the history of our country and read of the matchless record of Catholics in the War of the Revolution, the great struggle for American Independence. The colonial times were dark and intolerant for Catholics, as the old anti-Catholic prejudices were still very much alive. During the war however, the colonial Catholics, forgetting the many wrongs of the past, unanimously supported the patriot cause. It was then that our country stood in need of loyalty in the masses, statesmanship in the leaders, money in the treasury, and fighting men in the field. Out of the population of three million at that time the Catholic Church counted not more than thirty thousand members. However, of loyalty, statesmanship, money and men, she furnished more than her share. Nor did her sons distinguish themselves only in the army and navy, but also in council-halls and legislatures. In the day of trial the Catholic faith proved the grandeur of its principles. It produced no traitors,

no oppressors of their country. Authority proved that one-third of Washington's army were Catholics from native and foreign countries. Before the war Catholics were barred from holding commissions in the army, yet many speedily rose to high positions in the Continental army, and were among the most trusted of Washington's aids. Among prominent Catholic leaders in the army may be mentioned, Stephen Moylan, the French Counts Lafayette and Rochambeau, the noble poles Kosciusko and Pulaski, the German Barons Steuben and De Kalb, and the Indian Chief Orono. Stephen Moylan occupied, one after another, offices of trust in the American Army and rounded out the full measure of his service with General Greene in the Southern campaign at the close of the war. William Paca, a signer of the Declaration of Independence, held numerous political offices in his own state, and was a member of the State Convention which ratified the federal Constitution. Thomas Fitzsimmon was a member of the First Continental Congress, took part in the Trenton campaign, and was a member of the convention that framed the Constitution of the United States. Daniel Carroll of Maryland was the only other Catholic member.

Eminent Catholics in the navy were Captain John Barry and Jeremiah O'Brien. Catholics who figured prominently in Congress were the famous Charles and Daniel Carroll, William Paca, and Thomas Fitzsimmon. There was an entire Catholic regiment, sons of Ireland, in the Pennsylvania Line. Washington's personal guard, the flower and choice of the army, was largely composed of Catholics.

The Catholics of the United States, in common with their fellow-citizens, hailed with joy the election of George Washington as first President under the new Constitution. Before the inauguration, Bishop Carroll, on behalf of the Catholic Clergy, united with the representatives of the Catholic laity in an address of congratulation to the new President. The memorable and cordial reply of Washington "To the Roman Catholics of the United States," was as follows: "I hope ever to see America among the foremost nations in examples of justice and liberality; and I presume that your fellow-citizens will not forget the patriotic part which you took in the accomplishment of their revolution, and the establishment of their government, or the important assistance they received from a nation in which the Roman Catholic faith is professed. May the members of your society in America, animated alone by the pure spirit of Christianity, and still conducting themselves as the faithful subjects of our free government, enjoy every temporal and spiritual felicity."

In the Civil War, that terrible conflict which shook, as it were, the very foundation of our nation, when half the country was laid waste and rendered desolate, the Catholic Church shed her brilliant light of charity through the gloom of war and at the end of the struggle still stood undiminished in strength and unbroken in unity, the pride of her children and the admiration of thousands who, before the war, had looked upon her progress with jealous concern.

Let the brave Catholic generals of this dark period pass in review, Sheridan, Rosecrans, of whom Sheridan says: "A visitor to the city of Washington will find no more regular attendant at Mass than Rosecrans, the hero and idol of the Army of the Cumberland." Kearney, Mulligan, Shields, Meagher, McMahon, Thomas Cochran, and numerous others the mention of whom would make this essay too long. Let me but add one quotation of F. C. Cummings: "When the torch of war was blazing in hamlet and city, and the sword was lifted against the nation's life, they (the Catholics) registered their fealty in cause and country and wrote some of the noblest records in the annals of our land. They paid well the price that the wavering chances of fortune, treason, and rebellion exacted for this treasured heritage of freedom."

Just to mention the Spanish-American War we merely state that our army and navy sent against Spain was one-third Catholic.

Then came the World's War, in which great conflict the civil allegiance of Catholics was everywhere demonstrated. As ever, our Catholics answered their country's call with the same spontaneity and zeal as on all previous occasions. Among men conspicuous in this terrific struggle, who took their religion from Rome and their civil allegiance from Washington are the Major-Generals J. T. Dickinson, Kernan, Bullard, O'Ryan, McAndres, McIntyre, etc. The Brigadier-Generals Doyer, Ryan, O'Neill, Nolan, Callan, Lenihan and others. What war organizations equalled those of the Catholic Church?

As a resumé the Catholic Church may well say to Columbia:

To save thy flag from slavery's stain  
When knave and traitor tried  
To rend its spangled folds in twain  
For these my children died.  
I gave thee all a sister could  
To keep that banner free,  
My love, my strength, my heart's best blood  
Was freely poured for thee.

And Columbia might well respond thus:

Above their honored graves I weep  
And bless each patriot name;  
Upon my breast embalmed they sleep  
In everlasting fame.  
The land they freed, the flag they saved  
Forget not what is due  
To those who in my hour of need  
Proved to their country true.

RITA FREEHAUF.

## MISCELLANY

### EARLY ILLINOIS AND CHICAGO DOCTORS\*

Jesuit priests were the first medical practitioners in Illinois. It would of course be an error to call them doctors, but a knowledge of medicines was necessarily a part of their training for the missionary field and many of them were in fact quite proficient in medical knowledge and skill. Every missionary carried what he would now call a "first aid kit" and stocks of drugs and medicines were a natural and usual part of the missionary equipment.

As has been seen by other references in this periodical, the second party of white men to reach Illinois contained a doctor and this same doctor had for a patient no less a man of distinction than the great missionary, Father James Marquette, S. J. Strange as it may seem the name of this first of the physicians of Illinois has not been found. That he treated Father Marquette for dysentery within what is now the limits of the city of Chicago in the early months of the year 1675 is established beyond doubt.

There are numerous instances of the administration of remedies of a medical nature during the years succeeding Father Marquette marking the strictly missionary period which may be said to have extended to the end of the French regime—1763, a review of which would be very interesting but would require more research than this writer is now prepared to devote. It is proposed here to direct attention to a few outstanding figures of the period immediately succeeding the missionary era and then review the beginnings of the profession in Chicago.

### LEADERS AND STATESMEN

Without much more research than the writer has given the subject it would be impossible to state how many physicians were in Illinois at the outbreak of the Revolutionary War but the record of one is written large on the pages of revolutionary history. I refer to Doctor Jean B. Laffont. It will be remembered that at the outbreak of the war the British held three important posts and some minor ones in the Old Northwest. These three were Kaskaskia, Vincennes and Detroit. There were also defenses at Cahokia and other points. The story of the Clark conquest is also familiar and Father Pierre Gibault

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\*Prepared for the *Illinois Medical Journal*.

is well known as the central and leading figure of this conquest. After he had firmly established Clark in Kaskaskia he proposed the immediate conquest of Vincennes and volunteered to accompany a party of laymen to Vincennes to win over the inhabitants of that territory, suggesting Doctor Laffont as leader of the party. The story of this mission can best be told in the official documents and reports relating to it. After Father Gibault's suggestions Colonel Clark selected the party and gave Dr. Laffont the following commission:

"Fort Clark, 14 July, 1778.

Sir:

Having the good fortune to find two men like M. Gibault and yourself to carry and to present my address to the inhabitants of the Post Vincennes, I do not doubt that they will become good citizens and friends of the states. Please disabuse them as much as it is possible to do, and in case they accept the proposition made to them, you will assure them that proper attention will be paid to rendering their commerce beneficial and advantageous; but in case these people will not accede to offers so reasonable as those which I make them, they may expect to feel the miseries of a war under the direction of the humanity which has so far distinguished Americans. If they become citizens you will cause them to elect a commander from among themselves, raise a company and take possession of the fort and the munitions of the King, and defend the inhabitants until a greater force can be sent there. (My address will serve as a commission.) The inhabitants will furnish victuals for the garrison which will be paid for. The inhabitants and merchants will trade with the savages as customray but it is necessary that their influence tend towards peace, as by their influence they will be able to save much innocent blood on both sides. You will act in concert with the priest, who I hope will prepare the inhabitants to grant your demands. If it is necessary to grant presents to the savages, you will have the kindness to furnish what shall be necessary provided that it shall not exceed the sum of 200 piastres.

I am Sir, respectfully your very humble and very obedient servant,  
G. R. CLARK.

To Jean B. Laffont, July 14, 1778.

In accordance with the arrangement the journey of one hundred and fifty miles was made on horseback and amongst the numerous accounts of the embassy and its mission that of Ezra Mattingly in the Magazine of Western History is here reproduced:

"A priest, Father Gibault, volunteered to secure Vincennes. His services being accepted, he left, accompanied by Moses Henry, Indian agent, and Doctor Laffont. Father Gibault talked to the leading citizens as he visited them in his official capacity (as pastor) and finding them ready to revolt, he soon laid his plans for capture. On Sunday, August 6, 1778 the people went to church. Services being

over, Francis Bosseron, a French merchant, arose and asked the priest for information concerning Clark and his conduct and intentions. The reply showed that he would soon appear before Vincennes able to conquer it. Prospect of war was decisive; a proposition that Vincennes declare itself for America was unanimously accepted and Doctor Laffont administered the oath to the congregation. The people marched to the fort, which was at once surrendered by its commander, St. Marie, who was glad to do so and in a few days the stars and stripes first floated in the winds that blow over the great State of Indiana. The flag was made by Madam Coddan of Vincennes, on order of Francis Bosseron, for which she received ten livres, and was hoisted August 8th, 1778."

The unqualified allegiance of the white inhabitants being secured the next requisite was the conciliation of the Indians. Clark in his reports to the government of Virginia tells how this was done:

"The Grand Couette (Chief of the tribes along the Wabash), received a spirited compliment from Father Gibault, who was much liked by the Indians, \* \* \* and the Big Door returned the compliment which was soon followed by a 'talk' and a belt of wampum."

In agreement with the "talk" sealed by the belt of wampum the great chief remained faithful to the American cause and became the ally of the Americans to very great purpose. Had it not been for his fidelity history might have to be written in other way.

Returning to Kaskaskia Father Gibault made a full report of proceedings and to keep the record straight directed Doctor Laffont to prepare and sign a document as follows:

Kaskaskia, August 7, 1778.

"I cannot but approve that which Mr. Gibault said in the contents of his journal (even) if he did omit some historical truths which might have been worthy of narration. What he said is pure truth. All that he has begged me to add and which he will tell you and asked me to present and which he forgot is, that in all civil affairs, not only with the French but with the savages, he meddled with nothing, because he was not ordered to do so and it was opposed to his priestly vocation; and that I alone had the direction of affairs, he having confined himself toward both (the whites and the Indians), solely to exhortation tending toward peace and union and to the prevention of bloodshed; and so, Sir, for the temporal affairs with which I alone was entrusted, I hope to derive from it all possible satisfaction, for I acted in all things with inviolable integrity. My zeal and my sincerity persuade me, that you will have Sir, the kindness to accept the good wishes which I have the honor to offer you, and believe me, with a most respectful regard, Sir,

Your very humble and obedient servant,

LAFFONT.

Kaskaskia, August 7, 1778.

With this modest letter Jean Baptist Laffont, medical practitioner in Illinois before and during the Revolutionary War makes his bow to history and so far as I have seen is not again mentioned. Like his noble pastor and mentor, Father Gibault, he has never received the slightest honor or reward, publicly or privately, and like the great patriot priest even his grave is unknown. The achievements of these few men resulted in the northern boundary of our country being fixed at the great lakes instead of at the Ohio river, when the treaty was signed, thus gaining for America all the territory embraced in the great sovereign states of Ohio, Indiana, Illinois, Michigan and Wisconsin.

Were I physician I would never rest content until this worthy doctor of Revolutionary fame was suitably memorialized and his memory rescued from oblivion.

#### LEADING THE STATEHOOD MOVEMENT

As a result of the conquest just described the territory of the Northwest was formed in time and under the famous Ordinance of 1787 the inhabitants of Illinois were made subject to the government of that territory the seat of which was located at St. Marys, Ohio, although that region was not settled for one hundred years after Illinois. In turn the Territory of Indiana was created and Illinois was made the tail of the Indiana Kite. In 1809 the Territory of Illinois was finally created and governed as a territory. Patriotic men who had long dwelt in Illinois, the oldest part of all the Northwest Territory, were impatient for self-government and many of the most worthy were eager to suppress the slavery evil that existed in the face of the inhibitions of the Ordinance of 1787. Amongst the most effective of such men was Doctor William Bradsby. In the Territorial legislature he was the father of the bill introduced to repeal the indenture laws that had been enacted for the purpose of evading the provisions forbidding slavery and he was a signer of the famous address against slavery that was the forerunner of all the antislavery agitation. Hark back now to Abraham Lincoln, and back to Owen Lovejoy and back farther to Edward Coles, all honored as the great abolitionists; but fifty years before Lincoln and Lovejoy and twenty-five years before Coles was William Bradsby, M. D., the uncompromising foe of slavery. His record of patriotism and statesmanship does not conclude with his splendid anti-slavery work. He is for Illinois, self-governed, independent and a sovereign State of the Union. Accordingly, without heeding longer the cries for delay or the strong

opposition he introduced and pressed the resolution which made Illinois a State.

Now, who has heard of Dr. Bradsby? It is quite probable that no reader of this journal ever heard his name pronounced nor ever saw it in print. Bradsby was of Irish extraction. His sterling old father of the same name was settled in Illinois before the Revolutionary War and young Bradsby started his career as a school teacher. No man of early Illinois stood higher in the estimation of his contemporaries and but few have to their credit as many meritorious achievements.

I mention here but two illustrious pioneers of the medical profession. There were many others.

JOSEPH J. THOMPSON.

*Chicago.*

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#### DIAMOND JUBILEE OF REV. CONSTANTINE J. LAGAE, S. J.

1864 - 1924

To a few it is given to spend fifty years in the service of the altar and be granted the blessed privilege of celebrating a golden jubilee, but it is rare that a religious lives to greet the diamond dawn of a day that marks the sixtieth year of a life of consecrated self immolation. In Holy Family Church, on Sunday, September 28, Rev. Constantine J. Lagae, S. J., celebrated the diamond jubilee of his entrance into the Society of Jesus. The venerable Jubilarian was born at Roulers in Belgium on January 12, 1841, and made his early studies there. Twenty-three years later he entered the Jesuit Novitiate at Tronchiennes. When the great Indian missionary, Father DeSmet, went to Belgium seeking recruits for the American missions, the young novice eagerly offered himself for the work; he came to the United States with Father DeSmet and was sent to Florissant, Missouri, where he spent three years completing his novitiate training and preparing himself for teaching, in the Jesuit Normal School. Thence he went to Cincinnati, Ohio, and took up the duties of Professor in St. Xavier's College. In 1870 he went to Woodstock, Maryland, to study Philosophy and Theology and in 1875 was ordained to the Priesthood. From 1877 to 1879 he was engaged in the duties of teaching and of the ministry and in 1880 was made a member of Father Damen's mission band. He spent five arduous years on the missions and is remembered still by many as an impressive and zealous

preacher. From 1885 and 1894 he was one of the pastors of Holy Family Church and while here directed the Married Ladies' Sodality, running its membership up close to the three thousand mark, and setting a standard of a sodality that has never been excelled. From 1895 to 1896 he was pastor of Holy Family Church, Omaha, and from there he was sent to St. Charles, Missouri, where for fourteen years, he labored as pastor of St. Charles Church. He returned to Holy Family Church in 1911, where his genial priestliness is still a telling factor in the parish. Father Lagae would resent fulsome praise; he has spent sixty diamond years in the service of the Master solely for love of Him knowing that He who seeth in secret will reward him, hence would take no pleasure in words of human commendation, so we hope and pray that God may grant him many years among us, years like the past that have been rich in the example of a saintly priest and faithful religious.



#### CALVIN COOLIDGE

President of the United States

#### IN TRIBUTE TO FATHER MARQUETTE

To the thoughtfulness of a Chicago friend I am indebted for the reminder that on this day 250 years ago, Father Marquette and his companions began to erect the first hut to be used by white men on the site of what is now Chicago. I like to think of that as the founding of Chicago. I like to feel that this great city owes its beginning to the master explorer who was first a devout missionary of religion.

I am glad to turn aside here to add my little part to the tribute which the city is today paying to the memory of Marquette. Of the men who laid the foundations of our country he deserves his place among the foremost. His published articles and letters give, I believe, the earliest prophecies of the destiny that awaited this central valley of the vast lakes and rivers.

You people of the Chicago empire have built into the solid structure of accomplishment the things which he a quarter of a millennium ago saw with the clearness and faith of prophecy.

[From Presidents' address at luncheon of Chicago Commercial Club at the Drake Hotel, Chicago, December 4th, 1924.]

OFFICE OF THE MAYOR, CITY OF CHICAGO

WILLIAM E. DEVER, Mayor

PROCLAMATION

WHEREAS, The City Council of the City of Chicago at its regular assembly on the 3rd day of December, 1924, unanimously adopted the following preamble and resolutions:

“TO THE HONORABLE THE MAYOR AND CITY COUNCIL OF THE CITY OF CHICAGO

WHEREAS, the fourth day of December, 1924, marks the two-hundred and fiftieth anniversary of the commencement of the residence of the first white men on the site of the city of Chicago, and

WHEREAS, Rev. James Marquette, S.J., recorded in his journal, written in the years 1674 and 1675, under date of December 4th and later dates the following facts:

‘Dec. 4. We reached the river of the Portage (Chicago River) which was frozen to the depth of one-half foot\*\*\*.

Dec. 12. We began yesterday to haul our baggage in order to approach the portage\*\*\*. During our stay at the entrance of the river, Pierre and Jaques killed three cattle and four deer\*\*\*. We contented ourselves with killing three or four turkeys out of the many that came around our cabin\*\*\*.

Dec. 14. Having encamped near the Portage, two leagues up the river, we resolved to winter there.

Mar. 30. My illness did not prevent me from practicing religious devotions every day.

Mar. 31. We started yesterday and traveled three leagues up the river\*\*\*. And,

WHEREAS, this residence of the first white men is one of the most important events in the history of Chicago, making known as it did the site which was to be the future metropolis, and

WHEREAS, the residence of Father Marquette was not only the first habitation of white men but also the first place of Christian worship on soil which became the site of Chicago, therefore

BE IT RESOLVED, by the City Council of the City of Chicago, the Mayor concurring herein, that in honor of the memory of James Marquette and in commemoration of his sojourn on the site of Chicago and his religious ministration here, that the fourth day of December be and the same is hereby named and designated as ‘Marquette Day,’ and that suitable ceremonies and exercises be and are hereby recommended for that day as a commemoration of the signal events of Chicago’s beginnings.’’

(Resolution adopted by the City Council, December 3, 1924. Edward J. Padden, Chief Clerk.)

Accordingly by virtue of the power and authority vested in me as Mayor of the City of Chicago, I hereby proclaim the 4th day of December in each year as “Marquette Day” to be observed and celebrated in accordance with the terms of the foregoing preamble and resolutions so adopted by the City Council of Chicago.

Done at the office of the Mayor, in the City of Chicago, this 4th day of December, 1924.

(Signed) WILLIAM E. DEVER,  
*Mayor.*

# ILLINOIS CATHOLIC HISTORICAL REVIEW

VOLUME VII

JANUARY, 1925

NUMBER 3

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## Illinois Catholic Historical Society

617 ASHLAND BLOCK, CHICAGO

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## Illinois Catholic Historical Review

*Journal of the Illinois Catholic Historical Society*

617 ASHLAND BLOCK, CHICAGO

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## CONTENTS

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250TH ANNIVERSARY OF THE ARRIVAL AND SOJOURN OF FATHER MARQUETTE ON THE SITE OF CHICAGO . . . . .	195
SERMON AT THE PONTIFICAL MASS <i>Rev. James J. Mertz, S.J.</i>	198
PERSONS AND PLACES ASSOCIATED WITH HISTORY OF FATHER MARQUETTE <i>Joseph J. Thompson, LL.D.</i>	203
AN ARTIST'S VIEW OF FATHER MARQUETTE <i>Thomas A. O'Shaughnessy</i>	210
THE TEMPORAL AND SPIRITUAL WORK OF FATHER MARQUETTE <i>Hon. William E. Dever, Mayor of Chicago</i>	211
MARQUETTE AND ILLINOIS <i>Hon. Quin O'Brien</i>	212
THE SPIRIT OF MARQUETTE <i>Rev. Herbert C. Noonan, S.J.</i>	221
250TH ANNIVERSARY HISTORY OF ILLINOIS <i>Joseph J. Thompson, LL.D.</i>	227
STORY OF THE CHICAGO PORTAGE <i>Lucius M. Zeuch, M.D.</i>	276
EDITORIAL COMMENT . . . . .	280
GLEANINGS FROM CURRENT PERIODICALS . . . . .	284

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# Illinois Catholic Historical Review

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VOLUME VII

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## TWO HUNDRED AND FIFTIETH ANNIVERSARY OF THE ARRIVAL AND SOJOURN OF FATHER MARQUETTE ON THE SITE OF CHICAGO

The second of the Marquette anniversaries was appropriately observed during December, 1924. The first anniversary was observed during 1923. To be explicit, especially for the benefit of those who have not been following the historical sequence it may be stated that in the year 1673 Father Marquette with Louis Jolliet made a voyage of discovery down the Mississippi, and up the Illinois River. That was two hundred and fifty years ago in 1923. Father Marquette made another journey into the "Illinois Country" in 1674. That was two hundred and fifty years ago in 1924. There is a third anniversary approaching. Father Marquette established the Church in Illinois on the eleventh of April, 1675. That will be two hundred and fifty years ago on the eleventh of April, 1925. The observance of the first of these three significant anniversaries has been described in the columns of former numbers of the **ILLINOIS CATHOLIC HISTORICAL REVIEW**. This number deals extensively with the observance of the second anniversary and a future number will deal with the third which will take place during the year 1925.

### OBSERVANCE AT THE BOULEVARD BRIDGE

The first Marquette observance in Chicago in the order of time was centered at the Michigan Boulevard bridge over the Chicago River, familiarly known as the "Link" bridge.

The view from the high bridge is one of the most pleasing in the city. Looking toward the East one sees the broad sweep of the river as the channel was cut by the soldiers of the Fort Dearborn garrison in 1824 and far out into Lake Michigan. To the westward the view of the river is clear as far as the forks or branching place.

Father Marquette in the Fall of 1673 and again on the eleventh of December, 1674, passed by this point, so that an observance or memorial here or indeed at any point on the main Chicago River or on the south branch thereof would be appropriate.

The City Council adopted resolutions endorsing the observance of the 4th of December as the two hundred and fiftieth anniversary of the landing of Father Marquette on the site of Chicago and directed the Building Department to construct a hut in imitation of that in which Father Marquette dwelt on the Chicago river. The hut was built and exercises were held near it which the *Chicago Daily News* of December 4, 1924, described as follows:

Clad in the coonskin caps and leathern clothing of the early pioneer, three men paddled a long Indian canoe up the Chicago River this afternoon, landed at the Wrigley building, and were met by a solemn group of Chicagoans attired in the garb of redskins of years gone by.

The affair was the re-enactment of the landing of Father Marquette on his second visit to Illinois 250 years ago. The feature of the event was the unveiling of a replica of the tiny hut, Chicago's first structure, in which the Jesuit priest-explorer from France spent his winter here.

Arrangements had called for President Coolidge to carry the role of the chief of the Illini tribes and until noon it was believed that he would be the first to clasp the hand of the "explorer," but members of his party deemed it wiser that the executive spend the time resting rather than exposing himself in the damp, chill weather with hours of entertainment still to come.

David Bremner of Loyola University took the part of Pere Marquette. With him in the little craft were Vincent Smith, president of the Chicago Yacht Club, and Marles Miner, noted sculler and water craftsman.

The observance was participated in by the Chicago Historical Society, The Chicago Commercial Association, the Benevolent and Protective Order of Elks and other associations and individuals. Mr. Thomas A. O'Shaughnessy was active in the promotion of the observance.

President Coolidge, who came to the city on that day to address the Commercial Club at the Drake Hotel, had intended to make a halt at the place and give a brief address, but on account of the inclemency of the weather he stopped just long enough to commend the picturesque replica of Father Marquette's hut, and to say that

he had paid his tribute to the great apostle and explorer in his address before the Commercial Club.

That the ceremonies on the plaza might be sponsored by representative groups of men, Mr. O'Shaughnessy secured the co-operation of the Chicago Lodge of the Order of Elks, notably the Exalted Ruler, Francis Sullivan who, in turn, interested the Mayor, His Honor Wm. E. Dever. Wm. Sinek and Samuel Rosenthal together with Mr. O'Shaughnessy formed the Executive Committee.

At the suggestion of the Mayor the City Council appointed a Committee of three hundred to join with the Association of Commerce in promoting the celebration. A summary of the story of Father Marquette's accomplishments and an outline of the celebration was sent to President Coolidge by Wm. E. Dawes, President of the Association of Commerce, and this formed the theme of the President's high eulogy at the Commercial Club.

At the plaza celebration, Mayor Dever was the principal speaker. He made an appeal for the fulfillment of Father Marquette's promise that the route along which he made his journey would one day become the great waterway from the Lakes to the Gulf of Mexico.

A pictureful feature of the celebration, also suggested by Mr. O'Shaughnessy, who, incidentally, is an ecclesiastical artist, was the re-enacting by the students of the Loyola University of the first landing of Father Marquette. The Lincoln Park Boat Club supplied the canoes, and trees and tangled underbrush set off the replica of the little hut-chapel of Father Marquette, in which he celebrated the first Mass in Chicago.

Mention must also be made of the Commissioner of Public Works, John J. Sloan, City Architect, Charles Kalal, Miss Lida Thomas, Secretary of the Lincoln Park Commissioners; D. F. Kelly and Reverend Joseph Reiner, S. J., of Loyola University. The students of Loyola University who re-enacted the pageant of Father Marquette's landing were:

Father Marquette ..... Edward Bremner  
and his companions the following:

John C. Duffy, John A. Conley, Henry Remien, John Simonaitis, John Lane, Felix Vamiara, Peter Stanul, Joseph Tovarek, William Colohan, Harry Erts, Anthony Belb.

#### THE ARCHDIOCESAN OBSERVANCE

The official church observance was held by direction of Cardinal Mundelein at St. Ignatius (Jesuit) Church, Loyola and Glenwood

Avenues, Chicago, at eleven o'clock A. M., Sunday, December 7, 1924, and consisted of a Solemn Pontifical Mass and a special sermon. Rev. William H. Agnew, S. J., President of Loyola University, was celebrant, Rev. Joseph Reiner, S. J., Dean of Loyola University, was deacon, and Rev. Walter M. Seymour, S. J., Loyola Academy, was subdeacon. Rev. James J. Mertz, S. J., Professor of the Classics, Loyola University, preached the panegyric on Marquette. The following were in the sanctuary: Right Reverend Edward F. Hoban, D. D., V. G., Auxiliary Bishop, Right Reverend Monsignor T. A. Kearns, Right Reverend Monsignor Edward J. Fox, Rev. T. F. Farrell and Rev. Vincent L. Jenneman, S. J., Rev. James F. Walsh, S. J., and Rev. Walter G. Cornell, S. J., acted as chaplains to His Lordship, Bishop Hoban.

Mayor William E. Dever and Mrs. Dever and many others prominent in the civic and business life of Chicago were present. The large church was filled to its capacity. At the conclusion of the Solemn High Mass Father Mertz spoke as follows:

**SERMON AT PONTIFICAL MASS IN CELEBRATION OF THE FATHER  
MARQUETTE ANNIVERSARY**

Rt. Rev. Bishop, Rt. Rev. Monsignori, Reverend Fathers,

Dearly Beloved:

(Father Mertz read President Coolidge's tribute. See frontispiece.)

These were the first words spoken to the citizens of Chicago by the first man of the land, President Coolidge, on the occasion of his recent visit to our city. They bring back the memory of a scene of long ago, when the first white man, built the first hut on the banks of the Chicago river. That first white man was James Marquette, the Jesuit priest and missionary of the new world. His was the heart of an apostle, his the soul of an intrepid warrior, his the vision and the enthusiasm which sent him forth from his own home city of Laon in France to consecrate him, and not only him, but all who were to follow in the coming years, to the cause of Christ and His Church, under a flag that stands in the storm, dust and shock of battle, these last nineteen hundred years and more—the cross, elevated on Calvary. This is the theme of today's celebration, far too grand to be grasped in a few moments of thought and feeble words of man, and yet so inspirational, that we men and women, who live in the great city of the West, "in this valley of great lakes and rivers," must stop and think whether "we are really building into the solid structure of accomplishment" the virtues of one of the country's greatest heroes—the priest, missionary and explorer—Jacques Marquette of the Society of Jesus.

Back in the pages of past and perhaps forgotten history, we find the lad, who was born on June 1, 1637, growing up amid the surroundings of chivalry, hearing from his father the stories of the valorous deeds of his ancestors in behalf of king and country, and from his mother the quieter heroism of love for God and loyalty to the Faith of Christ. These were the virtues born in the breast of the young man who dreamed of big things on the field of battle for country and greater things for God. His warrior blood longed for the fray, his loyal heart for action and on his 17th birthday, he bade farewell to Laon, to answer the call of God, "Come follow Me." Early had he heard of his champion and become acquainted with his ideal—Ignatius the knight, Ignatius the loyal, who had been laid low at Pampoluna and in apparent defeat had conquered himself and had bowed his head to the King of kings. Ignatius had become the founder of a militant group, the skirmish line of Christ's cause. This company Marquette had joined. His first years in this order of soldiers, were years of prayer, years of study and teaching and always years of longing, as he heard of the deeds of his own brethren in religion—the heroic Jogues, the strong Brebouf, the Ajax of the missions, as heroic and courageous as any Christian in the Coliseum or any Crusader under the walls of Jerusalem,—and most of all of the great apostle of the Indies, the man of firm and noble soul, Francis Xavier.

This longing for the field far off across the sea in New France was satisfied when the command of his general sent the young soldier of 29 on the long sea voyage of three to four months to the Quebec, the soldier knew from the letters of his fellow soldier Jesuits.

We will not delay speaking of his sojourn in Quebec. We will not picture him saying Mass for the packed congregation of woodsmen, French soldiery, and savages. There is no dread in his heart of bravery, the heritage of the brave father and mother back in France. We will not follow him to his first mission at Three Rivers or Montreal to wait till he could go to the Ottawa country, at the Sault Ste Marie. His long trip, the toil, famine, ill treatment, the precious portions of the missions, the poverty and mortification—all these features of his hard life we will not mention, but they were preparing him for his real life work the evangelization of a new people, the Illinois.

War had broken out between the Ottawas and Hurons and the Dakotas, a Sioux tribe. The Hurons determined to leave for other homes and Marquette went along to the island of Mackinac, to the mission of St. Ignace. It brought the missionary into lands which

we to-day call our own. All along there was one thought in his mind, one ambition yet to be fulfilled, and always did he pray to the Immaculate Mother for an opportunity to discover and explore the mysterious river—an event for which every Frenchman was eager. On the eighth of December the commission came to seek the river and Louis Jolliet and Marquette waited the long winter, and prepared for the journey. On the 17th of May the long trip down Green Bay into the Fox River began. They portaged into the Wisconsin, and on the 17th of June they shot their canoes out on the heaving waters of the Mississippi. They were in a new country which was to be dedicated to God. Down to the Arkansas they paddled and then back by means of guides they came to the country of the friendly Illinois. Sickness and weariness could not stay him. The long trip North to his home mission was made and once more he determined to go back and found a mission in honor of the Immaculate One. All summer long he waited and prayed for strength. He set out again in the fall and reached the site of Chicago December 4th. The winter months he spent on the Chicago river. The spring brought him down to Kaskaskia and here his last work was to be done. Here the frail black-robe spoke of God—spoke to nature's children—spoke in nature's church. The savages knew and recognized courage. They saw the young man torn by suffering, they saw him braver than any of their chiefs. They knew he had come for them, had learned their language, endured their insults, shared their lives, their feasts, their funerals. They knew he had done it all for the cause of the Great Chief. They begged him to stay and he established the first mission in the state of Illinois—the mission of the Immaculate Conception—And then once more he was off to give a report—but the frame was tired, the soldier had fought his fight and the great Captain Christ was calling. This time it was not to battle, but to victory. What mattered it how young he was or where—he was only 38 years of age—a life's ambition had been realized. It was Saturday, the 18th of May, 1675.

We admire his life and we draw inspiration from his work. He stands closer to us than we seem to realize, but to make the great Marquette a living reality and an example in our everyday life, this is more important than sounding his praises in reading aloud the open pages of the history he has made and written. And that more perfect reality of Marquette in our lives in this, the 20th century, 250 years after he lived his own prophetic life of determination which the great city of Chicago has in her motto—"I will"—that more perfect reality is to live a life fully attuned to those virtues he practiced and



HON. WILLIAM E. DEVER

MAYOR OF CHICAGO

Who participated officially and personally in all the Marquette Day observances and proclaimed December 4th, Marquette Day.



HON. ROSS A. WOODHULL

Alderman from Seventh Ward, Chairman of Finance Committee and Floor Leader of City Council who introduced resolution making December 4th Marquette day.

which gave him the enthusiasm to dare and do all he has accomplished for this, our own Middle West.

And these virtues characteristic of his life were two great loves. An all embracing love of men which drew its strength from his all consuming love of God. To him the present was but the opportunity of doing good and preparing for the future. It was the chance to build a kingdom, not of worldly pomp and splendor and magnificence, which too often are but the trappings concealing the germs of unrest and decay—it was to build a kingdom which would be happy under the flag he loved, but a nation dedicated to the principles of Christ. The flag of France has long since stopped waving over this central territory, but the standard of Christ rises aloft over the kingdom of Christ established on the banks of the Lake of Illinois and the great Conception river, the Mississippi. A nation of men and women who must live true to his vision if they are to be happy and to make right use of the heritage Marquette has left. Our nation and we its members must ever realize that greatness consists not so much in material wealth and prosperity, but in spiritual poise and balance and surrender to the Christ and His principles which the great Marquette came to preach.

And this will mean another kingdom in the heart of every one. The young missionary 250 years ago evangelized the individual. He took the chief of the tribe and made him realize that true greatness is not hatred of enemies but love and forgiveness, is not lust for blood and the lust of the flesh but meekness and purity; he took the squaw and gave her a place in the heart of the brave, he took the children swarming in the villages and taught them the virtues of obedience and truthfulness, and love for father and mother. In simple words, he taught the dignity of the family and home life, the doctrine of conjugal love and fidelity, the union of hearts and wills. This is Marquette's work, this is our work if we love the pioneer builder of our own glorious city. Only by living good lives, "soberly and justly and godly," as the greatest of all pioneer priests and missionaries, St. Paul, says—will we pay our respects and return our thanks to the first white man of Chicago. Only by coming back and keeping the principles of holy home life will we build and accomplish things.

And once again. The mission Marquette founded in this state of Illinois was the mission of the Immaculate Conception . . . because the second great love in the heart of Marquette was the love of the Mother of God. To her he prayed, for her he toiled and fought, like the gallant knight he was, fighting for his lady love and the

cause of her Son. This is our mission also—A dedication of our lives to that same Queen, whose greatest feast of all we celebrate tomorrow, under the title of Her Immaculate Conception. It is for us, then, in imitation of Marquette, to purify the love of our hearts by dedicating them to the Immaculate One, to whom these United States have long years ago been dedicated. It is for us to carry out in our every-day life those beautiful virtues of prayer and humility and submission to the will of God, faith and hope and love which make our Lady the inspiration of young and old, of men and women of every nation and clime and belief. It is for us citizens of Chicago to dedicate monuments to the great Marquette, monuments, indeed, not of marble and bronze, but monuments of hearts of courage and strong determination to take our lives out of the commonplace and elevate them to something grand and noble and sublime and supernatural, by making them spiritual as Marquette's life was.

This is the story of Marquette. Our own lives must be the panegyrics of the man who wrote the introduction of Christianity in this central valley. The early black-robe was the builder of an empire for Christ, an empire of religion which has grown so great here in Chicago. The early black-robe has not disappeared. He is still amongst us. He is in our churches, in our confessionals, at our altars, in our homes; he is with us from birth to death; in life and death he still ministers to our needs and comforts us in our sorrows. But the impress of that terrible self-denial which stripped Marquette of everything, even of his very life for the sake of this our own country, will demand on our part, of priest and people, a self-denial, if not of life, then at least of detachment from the things of this world and of attachment to things of God, the love of our faith and of our country and our city which was discovered and evangelized by the priest, the missionary, the explorer, the man of faith, the saintly Jacques Marquette of the Society of Jesus.

JAMES J. MERTZ, S. J.,

*Loyola University, Chicago.*

#### OBSERVANCE UNDER THE AUSPICES OF THE ILLINOIS CATHOLIC HISTORICAL SOCIETY

The civic observance was held under the auspices of the Illinois Catholic Historical Society in the assembly hall of the Quigley Preparatory Seminary on Sunday, December 7, 1924, at 8 o'clock P. M.

Although the weather conditions were very unfavorable the hall was filled with highly representative men and women of all races and creeds. The meeting was presided over by Rev. Frederic Siedenburg,

S. J., President of the Society who delivered a brief introductory address and introduced the speakers, in accordance with the pre-arranged program.

Right Reverend Monsignor Francis J. Purcell, D. D., invoked Divine blessings upon the assemblage after which Joseph J. Thompson, LL. D., editor of the *ILLINOIS CATHOLIC HISTORICAL REVIEW*, was introduced and spoke as follows:

ADDRESS OF JOSEPH J. THOMPSON, LL. D.

*Editor, Illinois Catholic Historical Review*

Reverend President, Reverend Clergy, Mr. Mayor, Ladies and Gentlemen :

I wish, for just a moment, to direct my remarks to the memory of Father Marquette, and then to state the relationship of the University of St. Mary of the Lake as it has been re-established by our distinguished spiritual leader, Cardinal Mundelein, to the visit and sojourn of Father Marquette to what has become Chicago.

Two hundred and fifty years—a long span measured by individual lives—a long period to wait for due recognition of an heroic historical personage. Although Father Marquette wrote complete reports of his journeys in our region, which were sent to his superiors in this and the home country, yet nearly two hundred years passed before the significance of such accounts was recognized. You will remember that the originals of Father Marquette's journals were deposited in the Convent of St. Mary in Montreal, and there they reposed until the scholar and historian, John Gilmary Shea, discovered them, and translating them from the French in which they were written, published them in English in 1858.

Other historians caught their significance and were inspired by them. The first of these, at least in importance, was the renowned Francis Parkman, who gave us the wealth of historical literature with which we are familiar. His contemporary was Jared Sparks, who was a veritable devotee of Father Marquette. Succeeding Shea and Parkman and Sparks came the historian and great compiler, Rheuben Gold Thwaites, who, taking inspiration from Shea's *Cramoise* publications, gave the world the monumental *Jesuit Relations*, and thereby fixed the foundations of American history for Canada and all the region lying between the Alleghenies and the Rocky Mountains.

Even before the Thwaites translations were available, however, there were delvers into the lore of the past who, their available materials considered, gave good accounts of Marquette and the early

missionaries and explorers. Amongst these and perhaps the most accurate of them was the revered (especially by all Illinois lawyers) judge of the Supreme Court, Sydney Breese. Nor may the rugged old Irishman, Governor Reynolds, be despised in this respect.

As time passed, others learned to admire the gentle priest, and more than fifty years ago Col. Thomas M. Hoyne, elected mayor of Chicago, publicly urged the erection of a monument to Father Marquette by the citizens of Chicago in recognition of priority of residence upon the site of the city, as well as in honor of his lofty mission and character. Our best historians, Alvord and Quaife and Fathers Garraghan and Kenny, are devoted to Father Marquette and have dwelt upon his character and accomplishments.

Indeed, we have almost a cult of local devotees of the saintly missionary, who have made his career the basis of painstaking labor and research. The first amongst historians in our midst, but too renowned to be too particularly localized, is Doctor Otto L. Schmidt, not alone our fellow worker here, but the nestor of historians of Illinois—the sponsor of all worthy historical works in all the state. When anything of an historical nature is to be done, Dr. Schmidt is looked to lead the movement.

More than twenty years ago the question of the exact location of the more permanent abode of Father Marquette while in our immediate neighborhood was discussed, and amongst the many who took a deep and persistent interest in the question was Miss Valentine Smith. With the invaluable aid of a distinguished engineer, Ossian Guthrie, and the co-operation of the Chicago Historical Society, Doctor Otto L. Schmidt, who even as long ago as that was the strong prop of history movements; the artist, Thomas A. O'Shaughnessy, a life-long devotee of Father Marquette; Miss Caroline McIlvaine, executive secretary of the Chicago Historical Society; William D. Kerfoot, a pioneer realtor, and others, the spot was definitely located, and with the assistance of the owners of the real estate and the president of the Willy Lumber Company, who furnished the labor and materials, a mahogany cross was raised to mark the site. This cross has been the scene of frequent pilgrimages since, and in this two hundred and fiftieth anniversary of Father Marquette's sojourn will be a favorite place of visitation for those who love and esteem great worth.

Some of those engaged in the investigations and activities just alluded to deserve more extended mention, and especially Dr. Schmidt, Mr. O'Shaughnessy and Miss McIlvaine. Let it suffice to say that they have been and are in every worthy historical movement.

I account it a privilege to call special attention to two indefatigable workers whose labors of many years in the interest of due recognition for Father Marquette and the early history of this region are just drawing to a successful conclusion. The exact location of the "portage" or carrying place of all the pioneers, including Marquette and Jolliet, has been unknown for more than a century. We lost trace of it. It was most important historically. It marked the route of trade and travel for more than two hundred years. Dr. Lucius M. Zeuch and Engineer Robert B. Knight set themselves the task of finding the portage site and if possible preserving it and its memories for succeeding generations. Seven long years they have pursued their investigations. Clues and deductions have lead them all over the United States and even across the Atlantic. Surveys and descriptions never before found by investigators have been examined and employed. The analytical mind of the learned physician with a distinctly historical bent, combined with the structural and mathematical faculties of the engineer, all coupled with a dogged persistence, finally solved the intricate problem, with the result, soon to be published in detail, of locating accurately this historic spot. Nor did they cease their labors when the object of their search was attained. In their belief the premises should be preserved. They found the demands of modern development about to encroach upon the site. A garbage disposal plant was projected for it by the Sanitary District. What to do? Save it. How best? By shifting the title of the real estate from the Sanitary District to the Forest Preserves. Action,—quick action, was necessary. Now they need help. The research work they could and did do alone, but this was something else. Dr. Schmidt was summoned. The historical forces quickly lined up. Visits to the trustees of the Sanitary District, the County Board, the Chicago Plan Commission. The splendid story told. The beauty and significance of the sight revealed. Acquiescence—enthusiastic indeed, and a practical certainty that this beautiful and extremely interesting memorial of our earliest days will be appropriately preserved. Another splendid accomplishment for Marquette.

On the platform with us tonight also is Mr. Robert Somerville, who, while general passenger agent of the Chicago and Alton railroad, caused to be erected the splendid boulder monument so familiar to all of us as a memorial of Father Marquette's sojourn in what is now Summit, Illinois. Mr. Somerville has also constituted himself the guardian of the monument, and when vandals destroyed the bronze tablet, he replaced it with a new one. He is the special guest here this evening of Mr. Edward P. Brennan, one of the staunch members

of the Illinois Catholic Historical Society and a representative of one of the most substantial pioneer families of Chicago.

I have been directing my remarks largely to those who are with us here. I wish to remind you of one who is not amongst us tonight, but has been gathered to the Fathers.—The first president of the Illinois Catholic Historical Society and all his life devoted to historical research, the late lamented Count William J. Onahan. It seems hardly possible that just six years have passed since the first annual meeting of our society was presided over by this distinguished citizen of Chicago. He was truly devoted to Father Marquette and of a certainty would be gratified at the proceedings of this evening. He is represented in a manner by his talented daughter, Mrs. Daniel V. Gallerry, long favorably and affectionately known as a writer of distinction over her maiden name—Mary Onahan. She gives constantly of her best efforts to the Illinois Catholic Historical Society in the capacity of a member of the Board of Directors and of important committees. Her charming daughter, Margaret Gallerry, the granddaughter of our beloved but departed past president, graces our platform also, for the purpose, with my own daughter, Noelle Thompson, of unveiling our portrait gift.

It would be ungenerous to omit mention of others who, while not so active in the actual development of history, yet, nevertheless, are of indispensable assistance. No review of friends and supporters should be attempted without naming our distinguished spiritual leader, Archbishop-Cardinal Mundelein, who gave his approval and blessing at the very outset and has remained our staunch sponsor and supporter.

Is it enough to say of our Reverend President, Father Siedenburg, that our society owes its continued existence to him. Extremely busy with a multiplicity of other duties, he has, nevertheless, persistently forwarded and championed the interests of the society and has for many years past in a variety of ways aided the cause of history.

Very Reverend William H. Agnew, S. J., president of Loyola University, and Rev. Joseph Reiner, S. J., dean of the same great educational institution, are here to demonstrate their interest in this significant anniversary and their pride in, and devotion to, their distinguished brother in religion.

With us tonight, too, are Rt. Reverend Monsignor John Webster Melody and Rt. Reverend Monsignor Francis J. Purcell, both directors of the society and both patient helpers. Here, too, are Hon. Michael F. Girten, a director of the society; William Stetson Merrill,

an associate editor; Sir Knight Anthony Matre, K. S. G., and one of the most distinguished Catholic laymen in the country.

Here is Chicago's first citizen, Mayor William E. Dever, accompanied by his good wife, to attest his interest and that of the city over whose destinies he presides in this very important work and this extraordinary anniversary.

Present also is Doctor William J. Bogan, the first assistant superintendent of education of the City of Chicago whose interest in the problems we deal with has been demonstrated on many occasions.

Finally the matchless Chicago orator, Quin O'Brien is here and may be safely relied upon to prove himself a devotee of Father Marquette and Chicago.

But I cannot continue indefinitely in this direction. I may be excused if I speak of all others present as being animated by the same spirit of research and veneration for worthy progenitors and eager to contribute their efforts to the advancement of the cause.

I may be permitted also to mention that Father Marquette has devoted friends and admirers all over Chicago and all through the State and the Mississippi Valley who have joined with us in the Illinois Catholic Historical Society to proclaim his works and to study the history in general of our region.

I have felt it incumbent upon me, representing for the moment our society, to make it known that without regard to creed or race or nationality, numerous devotees of Father Marquette, and their number is increasing, are working on from day to day and from year to year with the purpose that due recognition shall be accorded Father Marquette and Louis Jolliet and all the early missionaries and explorers, in order that succeeding generations may realize and as far as may be, requite our obligations to their memory. I entertain the hope that Dr. Schmidt will marshall the Marquette forces to the accomplishment of something worthy of our great explorer and missionary.

#### LOCALIZING FATHER MARQUETTE

You will remember that Father Marquette and Louis Jolliet passed through the site of Chicago in the fall of 1673. They had swung around the circle, starting from Mackinac, down Green Bay, up the Fox River, down the Wisconsin, down the Mississippi, up the Illinois and the Des Plaines, and down the Chicago, out into Lake Michigan and up the lake to their starting point. He had promised the Kaskaskia tribe of Indians he would return and plant the Church

among them, and as soon as he became physically able he set out to redeem his promise.

In the course of the return journey we find him landing at the "river of the Portage" on December 4, 1674. This was the Chicago river and its mouth or entrance was then at the point where the present Madison Street ends. The river emptied at that point until the year 1824 when the United States government through the War Department caused a new channel to be cut by the members of the garrison at Fort Dearborn, following the present channel.

Father Marquette and his two companions remained "at the entrance to the river" from the 4th to the 11th of December, according to his own statement preserved in his journal. He dwelt in a cabin there. He said Mass there every day except December 8th, which he says was too cold. There then, was the first habitation of white men and there was the first church.

Roughly the spot upon which Marquette dwelt was the northwest corner of what is now Madison Street and Michigan Boulevard. Let us follow this site through the two hundred and fifty years that have elapsed since Father Marquette dwelt upon and consecrated it.

After Marquette, in 1696 came another member of his Order, Father François Pinet, and established there the Mission of the Guardian Angel. After the abandonment of that Mission the site remained unoccupied until 1837 when Rev. Timothy O'Meara, the second pastor of the modern church of Chicago secured possession of the site, established a frame church on the rear and a combination school and residence on the front of the property.

It was thus the first Bishop of Chicago, Right Rev. William Quarter, D. D., found the physical property of the Church when he arrived here on May 5, 1844. Almost his first step upon his arrival was to procure the passage of an act by the State Legislature of Illinois chartering the University of St. Mary of the Lake, which he then and there established in the combination school and dwelling on the Marquette site. Under the guidance of Bishop Quarter and his successors the university flourished until 1864 when its place was filled by other institutions. In 1920, however, it was re-established by the then Archbishop, George W. Mundelein, under the same name and charter, which by its terms was perpetual. The site, of course, was changed, but it is interesting to reflect that the actual ownership was unchanged. The Marquette site remained the property of the Church until 1920, when there occurred a "conversion." The real estate was converted into money and the money, the proceeds of the sale, was used in the re-establishment of the university.



Photo Courtesy *Chicago Daily News*

#### MARQUETTE CABIN AT ENTRANCE TO CHICAGO RIVER

As reproduced by Chicago City Building Department at north end of Link Bridge for celebration of the 250th anniversary of Father Marquette's residence on the site of Chicago.



Thus we trace the relationship between the site consecrated by Father Marquette and the great institution of religion and education rising Phoenix like about the beautiful lake which makes the name literally fitting, in our western suburb. A fitting monument, this marvelous institution, destined no doubt to be accounted amongst the greatest of its kind in all the world, to the discoverer and explorer of this region and the apostle and founder of the Church in mid-America. To my mind the sequence of events above alluded to borders upon the extraordinary. In an age of greater faith it might be thought supernatural. We are assured that "God moves in a mysterious way his wonders to perform."

Suppose, however, that our facts be disputed or our reasoning be considered faulty or far-fetched; then, disregarding all relationship depending upon identity of site and conversion of property we may note an even more direct connection between Father Marquette, the founder of the Church in this region and every development of that Church, including the great religious and educational institution to which reference is made and including also the elevation of the leader of the church to the cardinalate.

Consider now every development of the Church since it was established here by Father Marquette, including the millions of communicants, their good lives and works, all the magnificent churches, schools, hospitals and charitable institutions from the Great Lakes to the Gulf of Mexico and from the Alleghenies to the Rocky Mountains—all developed from the Marquette foundation, and of them all what promises to be the greatest? Unquestionably, the University of St. Mary of the Lake. And what the greatest distinction? The elevation of a successor of Father Marquette to a dignity second only to the Papacy.

Is it not most fitting then that these momentous events, the establishment of the Church and the supreme achievement and advancement thereof be the foremost subjects of consideration on this quarter millennium anniversary?

Considered from whichever angle one may choose it seems fitting to link together these great events as well as these two great actors in them. We accordingly desire to signalize and memorialize in a small but permanent manner this obvious relationship by placing in the newly established University of St. Mary of the Lake a tablet in gold, graven with the likeness of the most distinguished successor of Father Marquette and the refounder on a monumental scale of the institution first established upon ground consecrated by the foot-

prints of the saintly missionary, or, at any rate, the institution that marks the highest development of the Marquette foundation.

Monsignor Purcell, on behalf of the Illinois Catholic Historical Society, I have the honor to present to you for the University of St. Mary of the Lake this portrait of George Cardinal Mundelein as a memorial of the two hundred and fiftieth anniversary of the arrival and sojourn on the site of Chicago of Reverend James Marquette, S. J., to whose labors and inspirational influence, and believably for other reasons as well, the institution owes its existence.

Mr. Thomas A. O'Shaughnessy was then introduced and spoke as follows:

#### ADDRESS OF THOMAS A. O'SHAUGHNESSY

I have been asked to speak on Marquette from the standpoint of art. It was my privilege to be the grandson of one of Chicago's pioneer citizens who with Ossian Guthrie helped in building the Illinois and Michigan canal.

Coming to Chicago from my native state, Missouri, some years ago, I met with Ossian Guthrie and he so thrilled me with the story of Marquette and his certain knowledge as to definite locations where Marquette had lived and labored for the development of America and particularly of this district that I could envision the scenes of Marquette as Marquette lived them. Ossian Guthrie was so clear and convincing that I differed then with most historians of this section who had asserted that Marquette had never set foot upon the territory of Chicago proper. I undertook to prove the truth of Ossian Guthrie's statements and with the co-operation of the Chicago Historical Society I am happy to say that those who held to minute details and overlooked big facts in history were confused; and the story of Father Marquette was heard, proven and accepted as a matter of historical fact. Dr. Schmidt was the representative of the Chicago Historical Society which made that finding which has since been accepted as undisputed fact. Delvers into history too often keep their eyes fastened upon inconsequential details and overlook big facts. Dr. Schmidt, Caroline McIlvain and William D. Kerfoot, representatives of the Chicago Historical Society, went over the entire Chicago district with Ossian Guthrie and the story of Marquette's having been the first white resident of Chicago was made clear and accepted as fact.

My activities in this matter were due to the fact that as an artist I realized the magnificence of the picture that Father Marquette's life means. I realized the helpfulness to Chicago and to all America

of making that wholesome picture clear to the growing children. I hope that the people of Chicago will soon be privileged to see one of the most beautiful monuments that has been reared in this city marking the very spot upon which Marquette, in the heart of Chicago, erected the first white habitation when he dedicated the ground upon which this city stands forever to the Immaculate Mother of God. I thank you

Hon. William E. Dever was next presented and addressed the meeting as follows:

ADDRESS OF HON. WILLIAM E. DEVER, MAYOR OF CHICAGO

Right Reverend and Reverend Fathers, Ladies and Gentlemen:

The statement of the Reverend Chairman that I am quite busy is true. From reading the daily papers you learn enough of me to know that I am busy talking if nothing else.

This is the third Marquette celebration this week. There are many other activities in this city; but I did think and do think that this occasion is so significant that the Mayor of Chicago, whomsoever he might be at the moment, should by his presence if by no other means, signify his deep interest.

One of my cabinet members, Mr. Joseph J. Thompson, is deeply interested in the history of Father Marquette and his sojourn in Chicago. I think as the chairman has already said, that when Mr. Thompson lauded others by name for their endeavors to do honor and credit to Father Marquette, he left himself too much out of the picture. I want to say a word about the work he has done and is doing, through which he will definitely fix the name and character of Marquette in the permanent history of this city so that it will be known of all men. His great constructive work is a labor of love and has engaged him through many years, developing not only the life of Marquette but the history of discovery, exploration and development of Chicago and indeed the entire Mississippi Valley, and as best he may he is seeking to impress upon his own and succeeding generations the debt we owe to the devotion and sacrifices of our progenitors, that all may be better citizens of his and our beloved city and country. I take pleasure in paying my respects to Mr. Thompson because I have known of his work through all the years of his labors. He is preparing a comprehensive history that will be a source of genuine satisfaction to all his readers, an authoritative text book on the subjects he treats and a monument to his labors and devotion.

I wish also to pay my respects to Mr. Thomas O'Shaughnessy, who likewise said little about himself and his work. The big things done in the name of organizations, whether social, political or religious are frequently loaded upon the shoulders of ardent spirits. When we think of the relation of Father Marquette to Chicago of bringing the name of Father Marquette to public notice we should not forget all that Mr. O'Shaughnessy has done for the cause.

My attention has been attracted during the last few days to the career of Father Marquette not alone as viewed by the historian but as well by the man who keeps a record of the political, the social and the physical developments of great communities and who recognizes him as one who had something definite to do with the great physical progress of this region. This lone man traversed the wilds and haunts of savages, seeking the salvation of souls, primarily of course, but he observed and recorded and reported as accurately as if he had been a fiscal agent the physical conditions and advantages of the regions of his discovery and exploration. He reported the conditions of soil and climate and production and especially of waters that must make the Mississippi Valley with intelligent development the greatest community of all time, the most fortunate region in all the world. As if by intuition he and his companion, Jolliet, traced out the natural waterway connecting the great Lakes with the Gulf of Mexico and upon these first visits of white men to our soil two hundred and fifty years ago showed all succeeding generations the answer to the transportation problem from what was to become the great metropolis, Chicago, to the gulf of Mexico and the high seas. We have been too slow to avail of the route marked out, but I confidently expect that the twenty millions of dollars which our legislature has appropriated will soon be wisely utilized to make the Marquette water route all that it should be in keeping with the needs and requirements of our great city and state.

I am very proud indeed that our progress had its beginning in the religious mind and soul of a man as great as Father Marquette. If we consider only the temporal results of his work we haven't told the complete story, because after all, his great work was not picturing or preparing for the creation of the great physical development. His heart and mind were devoted to the interior development of man himself. He turned savagery into civilization and laid the basis of this religious community. Those are things bringing comfort to those in public office who know of the materialism and cynicism of this age. And so long as this city exists, so long as we who have survived to participate in the 250th anniversary, so long as we

follow lines pointed out by Marquette, both in our physical development and moral and intellectual progress Chicago will continue to be a great city, a great community, and we hope it will even be greater.

I think this is a subject well worthy of an orator. I do not wish to take the time of the distinguished gentleman, Mr. Quin O'Brien, whom you are to hear. I came here as a privilege and as the chief executive officer of the city first inhabited by Father Marquette. I regard this as an occasion which must interest all good citizens of Chicago.

Next followed Hon. Quin O'Brien, the orator of the occasion who spoke as follows:

#### ADDRESS OF HON. QUIN O'BRIEN

We have assembled to-night to pay homage to the name and memory of one of the great benefactors of humanity,—a young French nobleman who scorned pedigree and purse that he might carry Christ's Cross and die for savage fellow men,—a humble Jesuit priest who invaded a wild continent with no weapons but a canoe and a crucifix, an inspired idealist, who sought to found an empire on the Rock of Ages—an intrepid explorer, who, like Columbus, staked his mortal life against distances, difficulties and dangers and died a martyr unconscious of his success. The life and achievements of Father Marquette is a theme more suited for an epic poem of Homeric proportions than for a brief commemorative talk. The Iliad acclaims no heroism to match his colossal courage. Ulysses compassed not half so much in all his fabled wanderings.

About ninety miles northeast of Paris, in one of the most picturesque parts of northern France, lies the ancient fortified City of Laon. Its lofty citadel hill is crowned with historic edifices that are eloquent of fifteen centuries of civic renown. The massive ruins of a baronial castle speak of the days of Caesar and Charlemagne; the time-defying masonry of Abbeys and Colleges tells of the pre-Renaissance centuries when this was the greatest center of learning in all Europe; the beautiful Gothic Cathedral, concealing its age of seven hundred, presides over the whole with majestic dignity, and reveals why Laon is so rich in triumphs of art, learning, statesmanship and culture. But it is not in the tales of Caesar, or Charlemagne nor of the eighty-seven Bishops, three Popes and four Saints which Laon has given to the world, nor of the great Anselm or Abelard who taught there that the American tourist is most interested, but the fact that there was born and reared Father Jaques Marquette,

the Jesuit missionary and explorer, the discoverer of the site of Chicago and the Mississippi River.

Born of wealthy and noble lineage in the age of Richelieu and "The Three Musketeers" when adventure and romance were in flower, when young French noblemen yielded to the call of pomp, power and pleasure, young Marquette was put to a severe test. His father, a favorite of the King of France was a rich Judge and diplomat of vast estates and prestige, and naturally wished his talented son to prepare for high office in the State or Army. His mother, Rose De LaSalle, was a lineal descendant of Jean Baptiste De LaSalle, founder of the Order of the Christian Brothers, and mother of Sister Francoise, who founded a similar Order called Marquette Sisters for the free education of girls. His father and brothers urged him to a life of worldly honors, power and luxury. His mother and sisters advocated Christ's ideal of service, suffering and sacrifice. He was at the crossroads at which every boy sooner or later must choose, but how few with such extreme contrasts and temptations! Oh what a soul test was there! More severe than was ever put to a boy since the certain rich young man of the Gospel in the Divine presence of Christ himself, shrank shuddering away. But be it said to his eternal honor and glory young high-spirited Marquette at the early age of seventeen freely gave up his fortune and the world with all its pomps and pleasures, took up his cross and decided to become a Jesuit Missionary.

The next twelve years were spent in his native land, studying and teaching in the Order. He sometimes chafed under the rigors and confinements of the cloistered life, especially when news came of the struggles, suffering and triumphs of his missionary brothers in the wilds of America or in other remote parts of the world. He studied carefully the life and methods of St. Francis Xavier and others in their mission work in Asia and elsewhere, and ceaselessly prayed and repeatedly petitioned his superiors to send him to America. Whether they feared that his physical frailties and gentle nature were unequal to the hardships or that his services as a teacher and lecturer seemed more valuable in their numerous schools of France, the records are silent.

At last, in sixteen sixty-six, when he was twenty-nine years old, they yielded to his entreaties, and sent him to Quebec for service among the Indians. He spent the first two years learning the languages, customs and traditions of the various tribes until he mastered six of their principal languages and several dialects; and then with a few companions he labored taming, teaching and christian-

izing the Indian tribes who roamed in the vicinity of the upper Great Lakes. So successful was he that he was placed in charge of missions at Sault Ste Marie, at La Pointe Desprit on the southwest shore of Lake Superior, and at Mackinac. Between these outposts he spent four years moving from one to the other as the various attacks of the fierce Indian warfare necessitated.

At that time America was a wild, unexplored wilderness, save a narrow strip along the Atlantic seaboard. Its geography, its rivers, its resources were but little known except from rumor and wild surmise. The Indians told of still fiercer savages, animal monsters and demons which infested the interior and slaughtered ruthlessly. They also told of a mythical river, so large that it was called "The Father of Waters," and carried in its mighty flow the contributions of thousands of rivers and lakes. Whether it flowed into the Atlantic, the Pacific or the Mexican Gulf was not known. France and the Catholic Church were desirous that this river and the vast domain which it drained should be discovered and explored; but the task was beset with almost insurmountable dangers and probably death. It required daring men, who were inured to living and suffering in the wilds, who knew the Indian language and habits, who had the scientific knowledge to explore, interpret and record what they saw, and who had the zeal and courage to face death in any form. Such a task called for volunteers. Father Marquette had all the qualifications for it, except possibly the requisite physical strength. He decided to chance everything in the attempt. In the Spring of 1673, in company with Louis Jolliet of Quebec, an agent of Governor Frontenac of Canada, and five Frenchmen, supplied with two frail birch-bark canoes, some dried meat and Indian corn, he started out on one of the most hazardous ventures, among wild nature, wild beasts and wilder men that ever challenged the courage and endurance of men.

It is not possible in this brief address to trace the long perilous course they took through lakes and rivers and overland, nor to recount the adventurers, the Indian and animal attacks, the wounds, the sickness, the hunger, the hair-breadth escapes, they endured during that four month journey which covered more than two thousand five hundred miles. Largely by means of the Fox and the Wisconsin rivers, they reached the Mississippi on June 17, 1673, at the site of Prairie du Chien, Wisconsin. They spent another month exploring the Mississippi and its tributaries from there to the mouth of the Arkansas. Learning from the Indians the characteristics of the river from that point to the Gulf of Mexico and fearing the hostility of

the Spaniards and strange southern Indian tribes they returned, paddling their canoes up stream on the Mississippi and Illinois rivers and then on the Chicago river and Lake Michigan to the mission at Green Bay, Wisconsin. Here, weak and pallid from long illness and hardships Marquette put up for the winter. Jolliet and his companions with records and trophies of the trip pushed on towards Quebec by canoe, but it capsized in the LaChine rapids of the St. Lawrence near Montreal, causing a loss of part of the crew and all of Jolliet's papers. Marquette never heard of the loss of his faithful companions and the papers.

Weak, wasted, and sick almost unto death, he stayed at the mission camp all winter, intending to return in the spring to found a mission among the Illinois Indians as he had promised them the fall before. His malady and weakness detained him until late October, when with two Frenchmen in a canoe, he set out to brave the rigors of the late fall and early winter on Lake Michigan. Half way down the west coast he was joined by nine canoes of Illinois and Pottawatomi Indians as an escort. Storms, ice-flows and Marquette's illness delayed them and it was the 4th day of December two hundred and fifty years ago when they reached the mouth of the Chicago river which Marquette's diary records "was frozen to the depth of half a foot."

The curtain of history thus rising on the site of Chicago revealed no promising or prophetic scene. No reception committee greeted the distinguished visitor. No Greek chorus chanted a "happy prologue to the swelling act of an imperial theme." No heavenly choir heralded the miraculous birth of a future metropolis. All was cold and cheerless with no sign of life except the snow tracks of wild turkeys and buffaloe on the frozen marshes and low sand dunes lying between two wildernesses, the one of water the other of prairie, over which the icy blasts swept for a thousand miles. The pioneer priest with numbed hands wrote in his journal, "the land along the shore is good for nothing." If he could have been vouchsafed a vision of the Chicago of today with its three million people, its matchless lake-front boulevard lined with soaring edifices and heaven-pointing towers, his prayers in the snow would have been changed to paeans of joy as he would cry out with us of today:

"Thou wondrous blossom of the West  
We are so passing proud of thee!  
'See,' say we to the elder world,  
'How cities grow when men are free.' "



HON. QUIN O'BRIEN

Orator of the occasion of observance of 250th anniversary of  
Father Marquette's arrival and sojourn on the site of Chicago,  
December 7, 1924.



A great cross on the bank of the south branch of the Chicago river at Robey Street now marks the spot where the sick explorer spent the harsh winter in a rude cabin, praying, fasting, saying Mass and teaching his Indian visitors the elements of Christianity. The following spring he went on to the Illinois Indian settlement at Kaskaskia (now Utica in La Salle County) where he established the promised mission and with his fast ebbing vitality, instructed thousands of these simple people of the prairie and forests who sat in circles as in an amphitheatre, first the chiefs and elders to the number of five hundred, next the warriors and boys numbering fifteen hundred and last the women, girls and children, in the truths of the Catholic faith. His farewell was taken Easter Sunday. The drooping apostle felt the approach of death and hurried back to die at his beloved Mackinac. A large escort of the Illinois accompanied him as far as the mouth of the Chicago, where his two devoted companions laid him in a bark canoe and on bended knees paddled along the south and east shores of Lake Michigan. The lake was choppy, the journey slow and painful and the invalid sinking fast. He ordered them to land at the mouth of a river at the present site of the City of Ludington, Michigan, where on a knoll in the wilderness on Saturday night, May 18, 1675, he laid down to die. He gave minute directions to his men for his burial, administered the sacrament to them and as they held the Crucifix before his fading eyes in the flickering firelight, they heard him give fervent thanks to God for being a missionary of Jesus and for the privilege of dying like St. Francis Xavier for a strange race in the wilderness on a day dedicated to the Virgin Mother, the patron of all his labors.

His real funeral, befitting his life and martyrdom for the red men, was to come later. The sad news of the death of their "great black-robed apostle" spread far and wide among the Indians and the fact that like Moses of old he was buried in a strange land denied his prayer of lying among his people at St. Ignace. The following year a band of Kiskakon Indians whom he had instructed and converted at LaPointe and a like number of Iroquois went to his lonely grave and in accordance with their tribal customs exhumed the body and dissected it, "cleansed the bones and exposed them in the sun to dry;" then, carefully laying them in a box of birchbark they set out to bring them to the mission of St. Ignace at Mackinac. Thirty canoes filled with bronzed pallbearers and mourners made up the strange funeral procession which moved slowly on the water over two hundred and fifty miles. They were met by another procession headed by Jesuit fathers, who intoned the *de profundis*. After a

solemn *Requiem* Mass the martyr's bones were again interred in a vault beneath the mission church at St. Ignace, where they rested for more than two hundred years, when some of them were removed as sacred reliques to the Jesuit College in Milwaukee which bears his name.

The historian Bancroft in a tribute to this intrepid leader of the army of "slaughtered saints whose bones lie scattered" in their heroic efforts to achieve "the amazing miracle of America," said, "the people of the West will build his monument." The State of Wisconsin has placed his statue in the Hall of Fame in the Capitol at Washington; the State of Michigan has replicas of this statue in the City of Marquette and at Mackinac; the State of Illinois has not yet done justice to the memory of the man who wrote the first chapter of "her wondrous story." He should be memorialized not only in bronze and marble, not merely in history, song and story, but in some colossal extension of the work he started in some public improvement of continental scope. What could be more fitting than the consummation of a Deep Water system to be known as "The Marquette Waterway," running from the Gulf of St. Lawrence to the Gulf of Mexico, along the water routes which Marquette first explored, making a Rosary of Commerce on which States and Provinces would be the beads and great cities the resting places?

But whether it is given to the great waterway or not, the name and memory of Father Marquette will never die. His bloodless victories of peace will outlive most of the battles which now form the staple of history, because with the cross of Christ he made the supreme sacrifice to explore a continent and Christianize a race.

"He was a man, co-equal with his fate, who did great things unconscious they were great."

Father Marquette's memory will live as Columbus lives, as Father Damien lives, as St. Xavier lives, because he labored, lived and died not only for the children of his age, but for unborn millions. In the ransomed souls of an alien race, in the fertile fields he opened to civilization, in our matchless metropolis which marked his winter camps and guards his memory, in the renewed splendor of the cross he bore and which he enriched with his sacrifices, Father Marquette lives now and will live forever.

QUIN O'BRIEN.

The meeting closed with musical numbers and benediction by Very Reverend William H. Agnew, S. J., President of Loyola University, Chicago.

## OBSERVANCE AT THE MARQUETTE CABIN SITE

On the 14th of December, 1924, an observance was held at what is known as the Marquette Cross, by arrangement of Miss Valentine Smith.

In his journal written at the time he was in what has become Chieago, Father Marquette says he was "at the entrance to the river" from the 4th to the 11th of December. Under date of December 12, 1674, he wrote as follows:

As we began yesterday to haul our baggage in order to approach the Portage, the Illinois who left the Poutewatamis arrived, with great difficulty. We were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold. During our stay at the entrance of the river, Pierre and Jacques killed three cattle and four deer, one of which ran some distance with its heart split in two. We contented ourselves with killing three or four turkeys, out of many that came around our cabin because they were almost dying of hunger. Jaques brought in a partridge that he had killed, exactly like those of France except that it had two ruffs, as it were, of three or four feathers as long as a finger, near the head, covering the two sides of the neck where there are no feathers.

And under date of December 14, 1674, he made the following notations:

Having encamped near the portage, two leagues up the river, we resolved to winter there, as it was impossible to go farther, since we were too much hindered and my ailment did not permit me to give myself much fatigue. Several Illinois passed yesterday, on their way to carry their furs to Nawaskingwe; we gave them one of the cattle and one of the deer that Jaque had killed on the previous day. I do not think that I have ever seen any savages more eager for French tobacco than they. They came and threw beaver-skins at our feet to get some pieces of it; but we returned these, giving them some pipefuls of the tobacco because we had not yet decided whether we would go farther.

On December 15th and 30th, January 16th, 24th and 26th, February 9th and 20th and March 23rd, 30th and 31st, he made notes of what was occurring and what he and his two companions were doing, the first written records ever made in what is now Chicago.

With these notes and memoranda it was possible to locate with a degree of accuracy the stopping places of the great missionary. Of the first stopping place he says plainly it was "at the entrance of the river." Of the second he says it was "near the portage, two leagues up the river." In 1907 under the urging of Miss Valentine Smith, Mr. Thomas A. O'Shaughnessy, Ossian Guthrie, Dr. Otto L. Schmidt and Miss Caroline McIlvaine steps were taken which resulted

in fixing a point now marked by the junction of Robey Street and the Drainage Canal as the site of Father Marquette's second stopping place in what became Chicago. With the permission of the owner of the land and the aid of a neighboring lumber company a mahogany cross was raised at the spot which still stands.

It was at this cross that the devotees of Father Marquette gathered on Sunday afternoon, December 14th, 1924, to commemorate Father Marquette's residence there two hundred and fifty years ago.

The trustees of the Sanitary District of Chicago placed at the disposal of the party journeying to the cross the *Robert R.*, the smart little steam vessel which does duty on the river and canal, and was personally represented by Hon. John Jontry, who made everyone welcome. Mr. Murray Blanchard represented the Illinois Waterways Commission and contributed to the comfort of the pilgrims. A press report of the meeting reads in part as follows:

The celebration was held at the foot of the giant mahogany cross to the priest-explorer's memory at Robey street and the river. Miss Valentine Smith, city archivist during Mayor Carter Harrison's administration and who headed the municipal committee that placed it there, presided.

Representatives of the French and British governments and Mayor Dever, as well as of the leading historical and patriotic societies of Chicago, participated. A delegation comprising the principal officers of the Daughters of the American Revolution in Chicago took a conspicuous part.

A telegram expressing the hope that Congress would grant the Sanitary District's appeal for 10,000 cubic feet of water was sent to Secretary of War Weeks at the conclusion of the meeting.

"An eminent engineer recently was asked to name the father of the present deep waterway plan," began Alderman Johntry. "His immediate response was 'Jacques Marquette.' "

#### JESUIT MAKES ADDRESS

Other speakers included M. Henri Didot, French vice consul; the Hon. Douglas Rydings, British vice consul; Assistant Corporation Counsel Joseph J. Thompson, representing the mayor; Dr. Otto L. Schmidt, president of both the Illinois and Chicago Historical Societies; Murray Blanchard, engineer for the Illinois Division of the Sanitary District, and Alphonse Campion, president of La Mutuelle, the the first French society established in America.

The Rev. Herbert C. Noonan, formerly head of Marquette University but now president of St. Ignatius College, who delivered the invocation, also spoke as a member of the religious order that brought the Jesuit explorer to America.

## ADDRESS OF REV. HERBERT C. NOONAN S. J.

*The Spirit of Pere Marquette*

We are all prone to hero-worship. Every man admires those great personages who have flashed like meteors across the pages of history. Even Napoleon Bonaparte, who wrote twenty years of European history in human blood, has a host of admirers because of his wonderful campaigns. General Ulysses S. Grant is hailed as a renowned warrior because his military plans were crowned with success, which, as Cicero tells us, is one of the marks of a great general.

Marconi, Tesla and Edison are the objects of praise in the scientific world because of their inventive genius.

The name of Washington, as the Father of his Country, and that of Jefferson, as the Sage of Monticello, who was the great exponent of democracy, are household words. Abraham Lincoln will always be held in honor as the Great Emancipator.

Gladstone will ever be reckoned among the world's illustrious historical personages because of his achievements as prime minister of Great Britain. Those who knew him intimately also revered him because of his ardent religious nature and true Christian charity. A little street sweeper for whom Gladstone always had a kind word fell ill and was sought out in his poorly furnished attic room by the renowned statesman. As the busiest man in the empire, who was filled with the spirit of Christ, took his departure, the sick boy remarked to a chum: "It isn't so lonely here now that Mr. Gladstone has talked with me a little while and prayed with me and left that piece of silver on the table." Esteemed as an intellectual giant, the British premier was equally renowned as a highly spiritual man.

Father Damien, "the hero of mournful Molokai," whom Robert Louis Stevenson immortalized when a bigoted clergyman attempted to cast aspersions upon him whose sublime deeds "robed with honor the ignominy of leprosy," will always be revered and loved because he lived and died for the forsaken lepers in that distant isle of the Pacific.

We all admire those who have done great things, who have accomplishments to their credit. If these achievements are spiritual and eternal they will be rated more highly than those which are natural and temporal.

Father James Marquette, whom we are honoring today, will always be remembered as the joint discoverer, with Louis Joliet, of the Mississippi River. He has a still greater title to glory as a priest and missionary in quest of immortal souls that were redeemed by the

precious blood of Christ. Had he not been a missionary, Marquette would not have been an explorer. Discovery and exploration were only a means to an end in the mind of the great apostle.

On December 4, 1674, James Marquette landed at the mouth of the Chicago river. This great event was suitably commemorated December 4, 1924, on the 250th anniversary. On December 12, 1674, Marquette and his two devoted companions, Jacques Le Castor and Pierre Porteret who had dragged their canoe along the ice on the way to the home of the Illinois tribe, found a deserted log cabin that had been the property of French hunters. It was built on a spot six miles from the river's mouth, at the foot of what is now Robey Street. As the ice was getting thicker daily and there was no prospect of a thaw, and as the missionary was feverish and exhausted, it was decided to spend the winter months in this cabin. This large mahogany cross before which we are now holding the commemorative exercises of this event, a cross that was erected in 1907 to commemorate the discovery of the Mississippi by Marquette and Jolliet on June 17, 1673, marks the spot upon which this log cabin stood. I may remark, in passing, that our worthy chairman, Miss Valentine Smith, was one of the members of the committee that was instrumental in having the cross erected.

This spot is, indeed, sacred to me because it witnessed the efforts of a brother Jesuit, two and a half centuries ago, to reach the Indians of the Illinois tribe and bring them the glad tidings of redemption.

It is sacred to me, too, because it was comprised in the limits of the Holy Family parish from 1857 to 1873. All who are connected with Holy Family Church and St. Ignatius College, therefore, deem this ground holy. Brother Thomas Mulkerins, S. J., who has spent forty-five years of his life as sacristan of the Holy Family Church, and Mr. Joseph J. Thompson, the erudite editor of the *ILLINOIS CATHOLIC HISTORICAL REVIEW*, stand sponsors for the accuracy of the above statement.

Another reason why this spot is dear to me is because my Alma Mater, Marquette College of Milwaukee, was named after the great missionary who lived on this ground which is now in the very heart of the great city of Chicago, during the trying winter months of 1674 and 1675. This school, named after the great missionary and explorer whose residence in Chicago two hundred and fifty years ago we are commemorating this afternoon, was founded in 1880 and developed into a university in 1907. Having been connected with Marquette University from 1915 to 1922, I learned to know that Marquette is as dear to the people of Wisconsin as he is to the people of Illinois,

and that the institution which has honored the great Jesuit missionary and which has treasured his relics since their discovery by Father Jacker in 1877, has caught his spirit and derived inspiration from his name.

What that spirit of Pere Marquette was we may gather from the fact that he devoted himself to his labors as a missionary with such zeal and assiduity that his body gave way under the strain. Nine short years after his arrival in America, in the year 1675, the intrepid soldier of the cross breathed his last on the eastern shore of Lake Michigan near the site of the city of Ludington. "*Consummatus in brevi, explevit tempora multa.*" Marquette had chosen St. Francis Xavier as his model and his prodigious labors among the Ottawas and Hurons, his zeal, his long journeys covering over two thousand miles, his mastery of a large number of Indian languages, his meekness, patience and fortitude, his personal sanctity, give him a high place among the close followers of "The Apostle of the Indies."

As Marquette imitated Xavier in his zeal for the propagation of the Faith and his yearning to bring countless tribes captive to the feet of Christ, in a word, as he imitated the older missionary in life, so, too, in death. Marquette had the great grace of dying alone and forsaken—forsaken by all save the Master and the Blessed Mother of God for whom he always cherished a tender, child-like affection—in a desolate hut on the eastern shore of Lake Michigan, far from his home in sunny France, far from Laon and those near and dear to him, truly a martyr of charity, dying for souls most precious in the eyes of the Redeemer.

For well nigh two centuries the name and achievements of Pere Marquette seemed buried in oblivion. From 1700 to 1877 the last resting place of Marquette was unknown; but, in the latter year, Father Jacker of St. Ignace discovered some fragments of the bones of the great missionary and requested the Jesuit Fathers of Milwaukee to accept them as a precious deposit to be preserved in perpetuity. From that time on Marquette's name was on the lips of many. Many cities vied with one another in doing honor to his memory.

In the years 1887 and 1897; again in 1904, 1907, 1909 and 1910; and finally in 1923 and 1924, Bancroft's prophetic words, "The people of the West will build his monument," were to some extent fulfilled.

In 1907 Chicago honored the Jesuit discoverer of the Mississippi by erecting the large cross before which we stand. During this year, 1924, much has been said in praise of the great missionary and explorer to whom the State of Illinois is so deeply indebted. Let us

hope that something will be done in the near future, that a monument will soon rise which will be worthy of the city of Chicago and of the hero who was the first white man to reside in this city and to forecast its future greatness.

If the spirit of Marquette can be learned from the study of his life, it can be also become manifest from the study of Trentanove's statue, a replica of the one that graces Statuary Hall in Washington, and from the character traits that appear in Lamprecht's well-known painting of the missionary. Both statue and painting are to be found in the main reception room of Marquette University.

The statue brings out Marquette's characteristics as a priest and missionary, his calmness, dignity and self-possession. Self-control, achieved through years of effort, appears in every outline of Trentanove's creation. The Florentine sculptor emphasizes the missionary traits more than those of the discoverer.

On the other hand, the Munich artist brings out the qualities of the discoverer and explorer, alertness, rapt attention, courage, enthusiasm and initiative. Lamprecht pictures Marquette as standing in his canoe looking westward towards the Mississippi. What a depth of longing there is in that look! The dusky savages, grouped about the canoe, have fixed their gaze upon the Black-Robe. A weeping Indian woman is begging him not to risk the fancied dangers that threaten his life in a westward journey. Two Miami guides are pointing towards a portage from the Fox River to the Wisconsin.

As we know from history, the words of those guides did not fall on unheeding ears. Before they had ceased speaking the canoe was pushed back into the water, the voyage up the Fox River continued, the portage reached and crossed, the Wisconsin followed, until its waters mingled with the turbid stream of the Mississippi.

If we make a comparative study of the creations of the Florentine and Munich artists, one of which supplements the other, we form the same concept of the spirit of Marquette as we derive from the study of his life and heroic achievements.

It is the spirit of an enthusiast filled with love for the Master. Such love must be translated into deeds; for genuine and all-consuming as it is, it must find an outlet. Marquette viewed the deeds that are done on behalf of one's fellow-man, created in the image of God, as expressions of divine love. His life of devoted service to mankind was divine in its motive. His altruism was not selfishness in disguise, because God was ever present to the great missionary. To such a soul the heavens always proclaim the glory of God. The towering



Photo Courtesy International News Reel

#### THE MARQUETTE CROSS

Observance of 250th anniversary of Father Marquette's residence on the site of Chicago, held at spot where his cabin was located, on December 14, 1924. Rev. Herbert C. Noonan, S. J., seen bestowing blessing. Near about the cross are, at left, M. Henri Dido, French Consul at Chicago, Miss Valentine Smith, Alphonse Campion, Mrs. Amos W. Walker, Madame Henri Dido, Bettie Walker, and visitors; at right, Murray Blanchard, Joseph J. Thompson, Alderman John Johntry, Mrs. Henry Grien, Mrs. James Hutchinson, Mrs. Louis Hopkins, Mrs. Daniel W. Earle, Regent Chicago Chapter D. A. R., and a delegation of Daughters of the American Republic.



mountain and the tiny rivulet serve as stepping stones by means of which man mounts to the very throne of the Most High.

Marquette had vowed undying service to the cause of Christ. In the tabernacle of his heart the Master was enthroned. There was no person or thing that could dispute His regal sway. Christ was ever in the heart and on the lips of the heroic missionary. Marquette was a knight in the service of the Master; his spirit was the spirit of chivalry and of knighthood such as the world knew when knighthood was in flower.

Our beloved country has much to learn from this hero whom we may revere and honor without danger to ourselves. If America wishes to retain the high position which she now enjoys among the nations of the earth; if she desires to develop men of the type of Washington and Lincoln, whose lives were spent in the service of their fellow-men, she must call a halt on selfishness and check the modern tendency towards materialism. The advance of the commercial spirit in our day of frenzied finance is a threat against the life of idealism.

How can altruism live if the dollar be allowed to rule the nation? In a country where selfishness has its deadly grip upon the throat of the nation the higher life must perish, idealism must die, and the things of the spirit must be stifled.

Unless the waves of materialism are beaten back, some future Gibbon will pen the sad story of "The Decline and Fall of the American Republic."

Trentanove's exquisite statue of Marquette was placed in the Statuary Hall in the Capitol Building at Washington because the life of the great missionary and explorer was one of consecrated service to mankind. Marquette is in the midst of statesmen, generals, and heroes, men of varying religious beliefs and of different eras of our country's history, men in whose lives idealism reigned, characters of the type of John Winthrop, Roger Williams, Washington, Jefferson, and Abraham Lincoln.

The intrepid missionary and explorer is not out of place in that galaxy of national heroes; for his life was one of consecrated service. Filled with the love of God, he proved that love by deeds of unselfishness, by acts of sublime sacrifice on behalf of those for whom the Master offered up His life. The State of Illinois and the City of Chicago must ever keep in loving remembrance the name and memory of Pere Marquette.

May we not cherish the hope that some hero-worshiper in our great and prosperous city, mindful of the difference between true and false

heroism, will pay tribute to the true type by building a suitable monument to Pere Marquette?

Chicago will honor itself by paying tribute to true greatness, and a statue combining the characteristic traits of the heroic missionary-explorer, as revealed in the artistic creations of Lamprecht and Trennanove, will not only make known to future generations the spirit of Pere Marquette, but also teach the nobility of a life, filled with divine love and dedicated to the service of mankind.

HERBERT C. NOONAN, S. J.

*St. Ignatius College,  
Chicago.*

# TWO HUNDRED AND FIFTIETH ANNIVERSARY HISTORY OF ILLINOIS

BY JOSEPH J. THOMPSON, LL. D.

## FOREWORD

In the following chapters will be found, as nearly in chronological order as it seems practical to adopt, the story of the discovery, development and progress of the great state of Illinois.

The record of the geographical division of the world, which has for more than three centuries been designated by some form of the title "Illinois," as it may be gathered from various sources, includes some of the most interesting events that have been chronicled with reference to the Western continent.

From the first lofty accounts of the region, penned by the saintly and erudite Father Marquette, to the latest incident of historic interest in the year 1924, when this work concludes, the march of events is interesting, striking, majestic, justifying the pride in their commonwealth felt by the residents of Illinois.

It would tax the ability of a writer much greater than the present author to do complete justice to this great state, and the great men and women who have populated and developed it. The chronicler is largely confined to the task of setting down important events as they have occurred. It is not for him to call forth the shadows of the great departed, and command them to pass in panorama, to be viewed in the light of their efforts and achievements. If one could people a great stage with all the men and women of the past who have rendered special services and conferred signal benefits upon our state, making visible their noble deeds, then indeed would we have approached the honor and the service due such a community. How far short of this ideal the present effort falls the writer is painfully aware, but the shortcomings are of mind and not of heart.

As one passes from chapter to chapter, and from event to event, in this narrative, he will be struck by the fact that this has never been an ultra-conservative community; indeed, if he shall take occasion to note the fact, he will be surprised at the frequent outbursts of violence and evidences of intolerance. The conviction will be thrust upon the reader that the citizenry of the state always has been quite contentious. Radicalism may be said to have been a feature of the Illinois populace, and no stratum of society has been immune from such infection. The radicalists in high places, amongst

the learned and exclusive, have been as violent in Illinois as the lowly and unlettered, and it is worth noting that the radicals of the self-styled better element, have been as frequently, at least, if not more frequently, proven erroneous than those of the less pretentious. It is consoling, however, to reflect that despite temporary aberrations and violent outbursts, sometimes doing present injustice or injury, in the end good judgment usually prevailed, and the people, through their law-making bodies or otherwise, have generally arrived at sound conclusions, and so far as is perhaps humanly possible wrought justice and righteousness.

It is recognized that the present is perhaps a more intimate and personal work than books of this character usually are. It purports to record what the author believes to be of chiefest interest to all classes of people, and to give appropriate attention proportionately to such features. Few books of history have perhaps said so much concerning religion and nationality, for example, but what is said here seems to be fully justified, if we really believe what we profess with respect to such subjects. It may be an occasion of some question that in speaking of religious events or considerations the Catholic Church is so prominently, and frequently first mentioned. This should occasion no surprise, since that Church was first in time, and has always been predominantly first in membership, and generally in every feature of church work and development. Racial strains, too, have been greatly influential in Illinois, and deserve much more consideration than has usually been given such topics.

A special work of this nature is amply justified by the important position of the region which has so long borne the name of Illinois. It deals not alone with the present state, but with a territory equal to some of the greatest empires, and involves a great section of America. If New England, the Pacific slope or Mexico, for example, deserve special treatment in history, then, indeed, is the history of the Illinois country worthy of special study.

The present writer is under heavy obligations to many others who have delved into the record of this region, and by means of notes or otherwise gratefully acknowledges such obligations.

JOSEPH J. THOMPSON.

## CHAPTER I. MARQUETTE AND JOLIET

1. *Father James Marquette and Louis Joliet.* The first men of the white race that are positively known to have been in Illinois were Father James Marquette, a Jesuit priest, Louis Joliet, a Canadian Frenchman and five Canadians who accompanied them to assist in rowing the boats in which they traveled and in procuring food and performing other necessary work. The journey which brought them to Illinois was undertaken at the direction of the French government. Many reports of the existence of a great river to the west of the French settlements in Canada had reached the white inhabitants and the discovery and exploration of the region where the river was said to be had long been much desired. It was not, however, until the year 1672 that definite action was taken and the men were selected to undertake the voyage. Father Marquette tells of this action on the part of the government in a letter he wrote some time afterward describing the journey.

2. *Directed to Undertake a Voyage of Discovery.* "The feast of the Blessed Virgin—whom I have always invoked since I have been in this country of the Ottawas, to obtain from God the grace of being able to visit the nations who dwell along the Mississippi River—was precisely the day on which Monsieur Joliet arrived with orders from Monsieur the Count de Frontenac, our governor, and Monsieur Talon, our intendant, to accomplish this discovery with me. I was all the more delighted at this good news, since I saw that my plans were about to be accomplished and since I found myself in the blessed necessity of exposing my life for the salvation of all these peoples, and especially of the Illinois, who had very urgently entreated me, when I was at the Point of St. Esprit, to carry the word of God to their country." It is thus Father Marquette introduces the story of his journey.

3. *The Journey Begun.* Preparations were carefully made and on the 17th day of May, 1673, Father Marquette, Louis Joliet and their five aids set out in two canoes for their momentous journey. The start was made from Michilimackinac, now known as Mackinac, located at the extreme north end of Lake Michigan, in what is now the State of Michigan.

4. *The Route Followed.* Looking at the map one will see that proceeding from Mackinac around the western bend of the lake a neck of water separates itself from the lake and projects southwardly

into the land. This body of water is called Green Bay, and it was by Green Bay that the party descended to its lowest extremity. There they pushed into the Fox River which empties into Green Bay at the point and rowed up stream in a southwesterly direction to a point that became known as "The Portage," now the city of Portage, Wisconsin.

5. *The Portages.* This and other landing places used in these early days, like that of Chicago and at the headwaters of the St. Josoeph's River in Indiana, were called portages from the fact that canoes and goods in transport were taken out of the water and carried overland to another stream. As travel increased these portages became points of importance and usually trading posts grew up around them, some of which developed into important cities.

6. *Re-Embark Upon the Wisconsin River.* Leaving the Fox River and carrying their canoes laden with their supplies overland to the Wisconsin River they again embarked and pushed down stream in a southwesterly direction to the mouth of that river.

7. *Devotion to the Blessed Virgin.* When they reached the divide, that is, the top of the water-shed, where the waters cease to flow into the great lakes and commence to flow toward the Mississippi, the lands beyond which were strange, the French never having proceeded that far, "We began," says Marquette, "all together a new devotion to the Blessed Virgin Immaculate, which we practiced daily, addressing to her special prayers to place under her protection both our persons and the success of our voyage."

8. *They Discover the Mississippi.* Exactly one month after beginning the journey on June 17, 1673, "with a joy that I cannot express," says Father Marquette, they entered the Mississippi River and thus consummated one of the most important discoveries since Columbus sighted San Salvador. Father Marquette fulfilled his promise with respect to naming the river. He tells us in his journal that at the beginning of the journey he placed the "voyage under the protection of the Blessed Virgin Immaculate, promising Her that if She granted us the favor of discovering the great river, I would give it the name of the Conception, and that I would also make the first mission that I should establish among those new peoples, bear the same name." And the discoverer tells us, "This I have actually done among the Illinois." So the first name given by white men to the Mississippi River was The Conception.

9. *The First Landing from the Mississippi was in Iowa.* The party proceeded down the Mississippi without stopping until the 25th of June when they "perceived on the water's edge some tracks of men, and a narrow, somewhat beaten path leading to a fine prairie." Resolving to investigate, Father Marquette and M. Joliet, leaving the others with their canoes, followed the path and presently came in sight of an Indian village on the banks of the river and two others on a hill about a mile from the first. Most investigators have located these villages on the Des Moines River and accordingly this visit of Marquette and Joliet was paid to our sister state of Iowa, the first known visit of white men to that state.

10. *Received affectionately by the Indians.* "We heartily commended ourselves to God," says Marquette, "and after imploring His aid, we went farther without being perceived, and approached so near that we could even hear the savages talking. We therefore decided that it was time to reveal ourselves. This we did by shouting with all our energy, and stopped without advancing any farther." When the Indians saw them, unattended, and noted the "Blackgown" (the name the Indians gave the Jesuits on account of the black robe they wore) they sent out two of their number with a peace pipe to meet them and brought to them hatchets, guns, manufactured beads, etc. The missionaries gave medals, crucifixes and other religious articles. Belts of wampum were also given as presents during speech making ceremonies. Having conferred with them Father Marquette spoke to them of their journey and of Christ.

11. *A Lasting Friendship Established.* Finally all were assembled together in the fashion of the savages including the chiefs and head men and they were made welcome, feasted and entertained after which, says Marquette, "I spoke to them by four presents that I gave them. By the first I told them that we were journeying peacefully to visit the nations dwelling on the river as far as the sea. By the second I announced to them that God, who created them had pity on them, inasmuch as, they had so long been ignorant of Him, He wished to make Himself known to all the peoples; that I was sent by Him for that purpose, and that it was for them to acknowledge and obey Him. By the third, I said that the great captain of the French informed them that he it was who restored peace everywhere and that he had subdued the Iroquois. Finally, by the fourth, we begged them to give us all the information that they had about the sea, and about nations through whom we must pass to reach it."

12. *The Significance of the Presents.* The presents of which Marquette speaks were given in accordance with Indian customs. They were usually articles of personal apparel, skins, tobacco, food, and religious articles. Wampum was beads made of shells broken up in small pieces and pierced so that they could be sewed or strung. A wampum belt was made by sewing or fastening such beads to a strip of leather or skin, generally worked on in designs. The savages did not write and had therefore no written records but presents of this character were given to evidence promises or statements made by them or to them. The present could be preserved and the statement remembered by the present given when it was made. Marquette was well acquainted with this custom and gave the four presents as testimony or reminders of the statements he made to the savages.

13. *Great Chief Answers Marquette.* The Chief of the tribe arose and made a most eloquent answer: "I thank thee, Blackgown, and thee, O, Frenchman, for having taken so much trouble to come to us. Never has the earth been so beautiful, or the sun so bright as today; never has our river been so calm, or so clear of rocks, which your canoes have removed in passing; never has our tobacco tasted so good or our corn appeared so fine, as we now see them. Here is my son, whom I give thee to show thee my heart. I beg thee to have pity on me, and all my nation. It is thou who knowest the Great Spirit Who has made us all. It is thou who speakest to Him and hearest His word. Beg Him to give me life and health and to come and dwell with us in order to make us know Him."

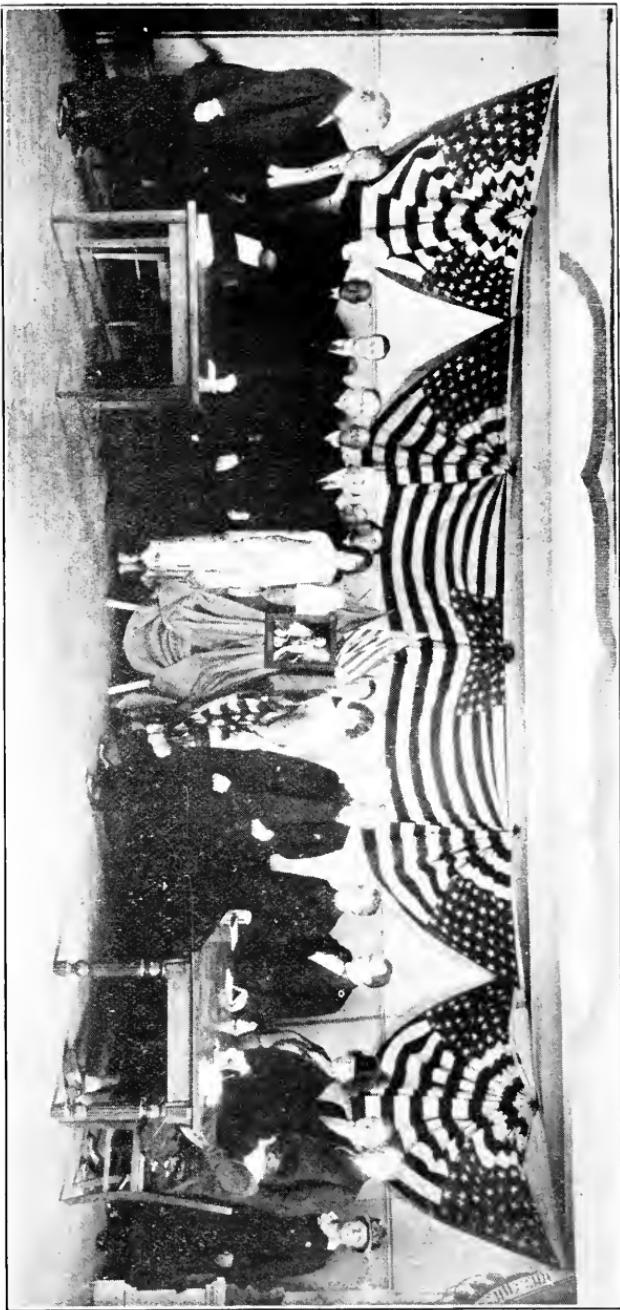
This meeting and the addresses of Father Marquette and the great chief have been immortalized in Longfellow's *Hiawatha*. The poet identifies *Hiawatha* with the great chief and renders his address in the beautiful *Hiawatha* meter.

14. *The Nature of the Feast.* At the council at which Father Marquette and the chief exchanged pledges of friendship was served a great feast "consisting of four dishes, which were to be partaken of in accordance with all their fashions. The first course was a great wooden platter full of sagamité, that is to say, meal of Indian corn boiled in water and seasoned with fat. The master of ceremonies filled a spoon with sagamité three or four times, and put it to my mouth as if I were a little child. He did the same to M. Jolliet. As a second course, he caused a second platter to be brought on which were three fish. He took some pieces of them, removed the bones therefrom, and after blowing upon them to cool them, he put them in our mouths as one would give food to a bird. For the third course, they brought a

### THE 250TH ANNIVERSARY OF THE ARRIVAL AND SOJOURN OF FATHER MARQUETTE IN CHICAGO

Observance, under the auspices of the Illinois Catholic Historical Society, December 7, 1924, at Quigley Preparatory Seminary of the Two-Hundred-Fifth Anniversary of the Arrival and Sojourn of Father Marquette on the Site of Chicago—Scene on Platform at the Moment of Presentation of Gold Radiotone Portrait of Cardinal Mundelein to the University of St. Mary of the Lake. Originally Founded on Site of Father Marquette's First Place of Residence in Chicago and Re-established at Area by Cardinal Mundelein with the Aid of Proceeds of the Sale of the Marquette Site.

PERSONNEL, left to right: Dr. Otto L. Schmidt, President Illinois and Chicago Historical Societies; William H. Busch, Director Chicago Historical Society; Rt. Rev. Msgr. John Webster Meloy, D. D., Director Illinois Catholic Historical Society; Sir Anthony Matre, K. S. G.; Hon. Michael F. Gitter, Director Illinois Catholic Historical Society; Rev. Frederic Siedenburg, S. J., President Illinois Catholic Historical Society; Robert Sonerville, G. P. A. of the Chicago and Alton Railway Co., in charge of the building of the Marquette monument at Summit, Illinois; Joseph J. Thompson, Ill. D., Editor of the Illinois Catholic Historical Review; E. P. Brennan, of pioneer Chicago family; V. Rev. William H. Agnew, S. J., President Loyola University, Chicago; Miss Noelle M. Thompson, assisting in unveiling; [Portrait in gold of George Cardinal Mundelein]; Hon. Quin O'Brien, orator of the occasion; Miss Margaret Gally, assisting in unveiling; Rt. Rev. Msgr. Francis J. Purcell, D. D., President of Quigley Preparatory Seminary, a part of the University of St. Mary of the Lake; Hon. William E. Dever, Mayor of Chicago; Rev. Joseph Reiner, S. J., Dean of College of Arts of Loyola University; Thomas A. O'Shaughnessy, artist and student of history; Mrs. Daniel V. (Mary O'Hanhan) Gally, Director of Illinois Catholic Historical Society; Hon. Robert B. Knight, Deputy Building Commissioner of the City of Chicago, who, with Dr. Lucius M. Zeuch, by his side, definitely located the Chicago Portage site and with the aid of others is seeking its preservation and appropriate improvement; Miss Valentine Smith, who has been an ardent research worker in the interest of Father Marquette's travels and labors, and Miss Marie Murphy, Assistant Secretary of the Illinois Catholic Historical Society, reporting the meeting.





large dog that had just been killed but when they learned that we did not eat this meat, they removed it from before us. Finally, the fourth course was a piece of wild ox, the fattest morsels of which were placed in our mouths."

15. *Warned of the Dangers of Their Undertaking.* As a protection against hostile Indians the chief gave Father Marquette a peace pipe which was a powerful talisman amongst the Indians. Father Marquette says "There is nothing more mysterious or more respected among them. Less honor is paid to the crowns and sceptres of kings than the savages bestow upon this. It seems to be the god of peace and of war, the arbiter of life and death. It has but to be carried upon one's person and displayed, to enable one to walk safely through the midst of enemies, who, in the hottest of the fight, lay down their arms when it is shown." In presenting the peace pipe the chief begged Marquette and Joliet "on behalf of all his nation not to go farther, on account of the great dangers to which we exposed ourselves." Marquette replied that "he feared not death, and regarded no happiness greater than that of losing his life for the glory of Him who has made all." A large delegation of the savages accompanied them to their canoes and with tender farewells and mutual pledges of friendship, the travelers parted from their new found friends and proceeded on their journey down the river.

16. *The Terrible Thunder Bird.* "We embark in the sight of all the people, who admire our little canoes, for they have never seen any like them," says Marquette. Floating down the river they found many strange sights to arrest their interest. "While skirting some rocks which by their height and length inspired awe, we saw upon one of them two painted monsters which at first made us afraid, and upon which the boldest savages dare not long rest their eyes. They are as large as a calf; they have horns on their heads like those of deer, a horrible look, red eyes, a beard like a tiger's, a face somewhat like a man's, a body covered with scales, and so long a tail that it winds all around the body, passing above the head and going back between the legs, ending in a fish's tail. Green, red and black are the colors composing the picture. Moreover these two monsters are so well painted that we cannot believe that any savage is their author for good painters in France would find it difficult to paint so well, and besides, they are so high up on the rock that it is difficult to reach that place conveniently to paint them." Father Marquette made a sketch of these curious paintings and many reproductions of his sketch have been published. These paintings are said to represent the

“Thunder Bird,” and there is an interesting legend connected with the pictures which were painted on the high rocks opposite what is now Alton, Illinois. According to the legend, the thunder bird was a hideous monster with wings and great claws and teeth, accustomed to devour every living thing with which it came in reach. Many Indians, their wives and children, are said to have been devoured by it and many devices were proposed to rid the world of the scourge. Finally a young Indian warrior offered himself as a sacrifice for the destruction of the monster. He proposed that they watch the great bird-animal and that when he left his abode in the rocks on one of his long flights they could tie him, the warrior, securely to a stake on the ledge of rock in front of the mouth of the cave and that a number of other warriors station themselves near in hiding, armed with poisoned arrows so that when the beast returned from his flight they might kill him. The proposition was accepted and when the beast again took flight, everything was arranged as proposed. Upon the return of the monster he discovered the young warrior and immediately attacked him, fastening his teeth and claws in his body. The thongs with which the warrior was tied held him securely and the more the monster tried to drag the warrior away, the moore he became entangled with the thongs. At a concerted moment the concealed warriors opened upon the monster with their poisoned arrows, and before he could release himself he was killed. To make the painting, it is said that the monster was stretched out before the rock and an outline of him marked out. Then the picture was painted and filled in with the various colored paints. On account of all the sufferings of the Indians inflicted by this monster, all passers-by were directed to discharge an arrow at the image. Later when firearms came into use, guns were discharged at the object by reason of which the painting became greatly marred. Such is the tradition of the “Piasa” or “Thunder Bird.” Most writers ridicule the whole subject, but it seems certain that the paintings existed in Marquette’s time and many other travelers of a much later date saw them. They were quite distinct when seen by Stoddart in 1803; when visited in 1838 only one could be seen, of which traces were still discernible in 1848, soon after which the rock was quarried away.

17. *Passing the Turbulent Missouri River.* The party had scarcely left the sight of the painted monsters and were even yet conversing about them when they heard the noise of a rapid which they were approaching. “I have seen nothing more dreadful,” says Marquette. “An accumulation of large and entire trees, branches

and floating islands, was issuing from the mouth of the river Pekistanoui (Missouri), with such impetuosity that we could not without great danger risk passing through it. So great was the agitation that the water was very muddy and could not become clear." It is believed that there was a flood in the Missouri at that time and that the great agitation was caused by the discharge of the flooded river. The waters of the Missouri are noted as being darker than that of the Mississippi and the united waters of the two rivers is darker after their junction.

18. *The Demon's Abode.* Shortly after passing the mouth of the Missouri, Marquette says, "we passed by a place that is dreaded by the savages, because they believe that a manitou is there, that is to say, a demon, that devours travelers and the savages who wished to divert us from our undertaking, warned us against it." Lest we should be frightened at this statement, Father Marquette tells us what was the cause of fright. "There is a small cove surrounded by rocks twenty feet high, into which the whole cuurrent of the river rushes, and being pushed back against the waters following it, and checked by an island nearby, the current is compelled to pass through a narrow channel. This is not done without a violent struggle between all these waters, which force one another back, not without a great din, which inspires terror in the savages, who fear everything." "But," Father Marquette remarks, "this did not prevent us from passing." This cove and rock which so terrified the Indians in the early days is now known as the "Grand Tower."

19. *They Pass and Note the Ohio River.* Proceeding upon their journey they passed the mouth of the Ohio River, which in the early days was called the Ouaboukigou (Wabash), it being erroneously supposed that the main stream, made up by the junction of the Wabash and the Ohio, was the Wabash instead of the Ohio. Father Marquette makes some observations relative to the Shawnee Indians who dwell upon the Wabash and of the cruelties practiced upon them by the Iroquois.

20. *Discover Iron Ore.* "A short distance above the river of which I have just spoken are cliffs, on which our Frenchmen noticed an iron mine which they consider very rich. There are several veins of ore and a bed a foot thick, and one sees large masses of it united with pebbles." The iron deposits of Missouri and Arkansas were worked soon after the first white settlers came.

21. *A Test of the Calumet.* A short distance below the Ohio the party perceived some savages armed with guns and in what the travelers thought was a hostile attitude. Father Marquette at once held out the "plumed calumet" presented to him by the chief of the village where they had stopped and the Frenchmen prepared for an encounter. Father Marquette spoke to them in the Huron language and received a reply that he thought was a declaration of war. He learned, however, that the Indians were as much frightened as was his party and that what he took for a threat was an invitation for them to draw near, that the Indians might give them food. On a better understanding, the party landed and visited their cabins and were given "meat from wild cattle and bear's grease with white plums, which are very good" says Marquette. Marquette noted a similarity between this tribe and the Iroquois and Hurons and the investigators think, although they were in the country of the Chickasaws, that these Indians must have been either Tuscaroras or Cherokees, both of which tribes were of Iroquois origin. These Indians had guns, hatchets, hoes, knives, beads, and flasks of double glass in which they kept their powder. The Indians told Marquette that they bought all these and other goods from Europeans who lived to the east. These were, no doubt, the Spaniards of the Florida country. Best of all, the Indians told them they were only ten days' journey from the sea (Gulf of Mexico). As was his invariable custom Father Marquette talked to them of the Gospel, and instructed them in the faith. "I gave them as much instruction as I could, with some medals."

22. *A Serious Indian Attack.* Near the 33rd degree of latitude the explorers saw another Indian village which they found was that of the Mitchigamea, one of the Illinois tribes, apparently temporarily in that region. They were originally from the neighborhood of Lake Michigan, from which that body of water takes its name. These savages were really warlike in their manifestations. "They prepared to attack us," says Marquette, "on both land and water, part of them embarked in great wooden canoes, some to ascend and some to descend the river, in order to intercept us on all sides. Those who were on land came and went as if to commence the attack. In fact, some young men threw themselves into the water to come and seize my canoe, but the current compelled them to return to land. One of them hurled his club which passed over without striking us. In vain I showed them the calumet, and made them signs that we were not coming to war against them. The alarm continued, and they were already preparing to pierce us with arrows from all sides, when God

suddenly touched the hearts of the old men, who were standing at the water's edge. This no doubt happened through the sight of our calumet, which they had not clearly distinguished from afar, but as I did not cease displaying it they were influenced by it and checked the ardor of the young men." Peace succeeded and the white men were brought to the shore and into the camps and given sagamité and fish. After Father Marquette had tried six languages which he spoke he found an old man who understood the Illinois tongue to some extent and told the Indians, through him as interpreter, the purpose of their journey, speaking to them of God and asking information concerning their further journey. "I know not," says Marquette, "whether they apprehended what I told them about God, and about matters pertaining to their salvation. This is a seed cast into the ground, which will bear fruit in its time." As to further information they were referred to the inhabitants of another yarge village, called Akamsea (Arkansas), which was only eight or ten leagues lower down. This tribe kept the travelers all night, fed them sagamité and sent them off with an escort in the morning.

23. *With the Akamsea (Arkansas).* Marquette and his companions were correctly informed as to the location of the next tribe or Indians. Akamsea was a village of the Quapaw Indians of Sioux stock. The name Akamsea means "down-stream people." The village visited by Marquette appears to have been above the Arkansas River and was perhaps near the spot where Ferdinand De Soto, the early Spanish explorer, met his death in 1541. As the party neared this village, two canoes were seen approaching. The commander stood erect holding in his hand the calumet with which he made signs of friendship. He sang a pleasant song and offered tobacco to smoke and sagamité and bread made of Indian corn to eat. The strangers were brought on land and seated on mats prepared for them while the savages gathered around them, the elders nearest them, then the warriors and finally "the common people in a crowd." A young Indian was found who could understand the Illinois language well, and through him Father Marquette spoke to the assembly, of course, of the Faith. "They admired what I said to them about God and the mysteries of our holy Faith and manifested a great desire to retain me among them, that I might instruct them," says Marquette. These savages too, assured the explorers that they were close to the sea, and they knew as well, that such was the case on account of the latitude. For that and other sufficient reasons Marquette and Joliet after a consultation, resolved to return from there.

24. *Retracing Their Journey.* "After a month's navigation, while descending the Mississippi from the 42nd to the 34th degree, and beyond," says Marquette, "and after preaching the Gospel as well as I could to the nations I met, we started on the 17th of July, from the village of the Akamsea, to retrace our steps." In returning, they followed the Mississippi until they reached the mouth of the Illinois River. Here they entered the Illinois and pushed up that stream.

25. *Nature of the Country—Fruits and Nuts.* Father Marquette was not unmindful of the natural objects to be seen on the journey and the richness in resources of the country passed. At the first Indian village at which they stopped, that of the Folles Avoine, the French name for the Menominee, he observed fields of wild oats and describes the manner of gathering, hulling and cooking that grain, which, when cooked as the Indians prepared it, he says had "almost as delicate a taste as rice." Marquette investigated a mineral spring and sought out a medicinal herb that Father Claude Jean Allouez, S. J., another of the great missionaries, had seen in the neighborhood visited by Father Marquette. At the village of the Maskoutens, he observed that much Indian corn was raised and that great quantities of plums and grapes were gathered. Along the Wisconsin River they noted that the soil was very fertile, there were oak, walnut and bass wood trees, and they saw deer and cattle in large numbers. Along the Mississippi they saw also deer and cattle and bustards and swans but were more impressed by the great number of fish, many species of which were strange. After reaching 41 degrees they saw many turkeys and also saw for the first time, buffalo, which were so much of a curiosity that Marquette not only described them, referring expressly to "a rather high hump on the back," but also drew a picture on his manuscript. Farther down but while still opposite Illinois, they found quantities of mulberry, the prickly, pear, the persimmon and the chincapin. After passing the Ohio they noted canoes which are of course common to that country. About this time the mosquitoes began to torment them and Marquette perhaps came nearer murmuring than ever before.

26. *The Wonders of Illinois.* Upon entering the Illinois River, Marquette exclaims: "We have seen nothing like this river that we enter, as regards its fertility of soil, its prairies and woods, its cattle, elk, deer, wildcats, bustards, swans, ducks, parroquettes and even beaver. There are many small lakes and rivers. That on which we sailed is wide, deep and still for 65 leagues."

27. *Stop at Peoria Lake.* The first stop in Illinois was at Peoria Lake, where a village of the Peoria tribe of Indians was located. The Peorias were of the Illinois confederacy and are therefore known as Illinois. Of the stop at Peoria Lake Father Marquette says: "We passed through the Illinois at Peoria, and during three days I preached the Faith in all their cabins, after which, while we were embarking, a dying child was brought to me at the waters' edge and I baptized it shortly before it died, through an admirable act of Providence for the salvation of that innocent soul." This incident repaid Marquette for the travail of the journey, for he says: "Had this voyage resulted in the salvation of even one soul, I would consider all my troubles well rewarded, and I have reason to presume that such is the case."

28. *With the Kaskaskia Tribe.* Proceeding from Peoria the travelers presently found on the river "a village of Illinois called Kaskaskia, consisting of 74 cabins." The Illinois consisted of five tribes, namely: Kaskaskias, Peorias, Mitchegamea, all of whom Father Marquette saw on this journey, and the Cahokias and Tamaroas. The village of the Kaskaskia which Marquette visited on this journey was near what is now Utica in La Salle county. Investigators say that there were usually five fires in each cabin and that usually two families were apportioned to each fire. Families have been estimated at five persons. Accordingly the village contained a population of some three thousand six hundred. "They received us very well," says Marquette, "and obliged me to promise that I would return to instruct them." This promise Marquette fulfilled as will be seen in the next chapter, and in that connection occurred one of the most momentous events of our history, namely the establishment of the Catholic church in mid-America.

29. *End of the First Journey.* One of the chiefs of the Kaskaskia with his young men escorted Father Marquette's party to Lake Michigan. On this part of the journey the party passed the site of the present city of Joliet and named a hill there Mount Joliet and down the Chicago river and it was at that time no doubt that the first white men saw the site of Chicago. "At the end of September" says Marquette, "we reached the Bay des Puantz (Green Bay), from which we had started at the beginning of June." Marquette's journey ended at the Jesuit Mission of St. Francis Xavier on Sturgeon Bay, now De Pere, Wisconsin. Here he wrote the story of his journey from which we have quoted above. Joliet went on to Quebec to report to the Governor.

30. *Finding of Father Marquette's Journal.* The Catholic historian, John Gilmary Shea, first made known to historians Father Marquette's journals. After the closing of the Jesuit mission houses, the original Marquette Manuscripts were brought to St. Mary's convent in Montreal where they lay hidden for a century and a half, and until discovered by Mr. Shea who published them both in French and in English in 1852. Since then others have published the journals and they may be found in full in Shea's "Discovery and Exploration of the Mississippi," in volume 59 of Thwaites, *Jesuit Relations*, and in a late publication by Louise Phelps Kellogg, Ph. D., *Early Narratives of the Northwest*. Father Claude Dablon, S. J., was Superior of the Jesuit Missions over Father Marquette at the time he made this and his next succeeding journey and was fully advised of the journals, and commented upon and explained them.

31. *Jolliet—The Lost Report.* Jolliet separated from Father Marquette at the end of the lake journey and went on to report to the Governor the result of the exploration. When upon the point of landing at Montreal, Jolliet's canoe capsized and all its contents including his journal, maps and charts were lost. He made a verbal report to the Governor and later recited all the details of the trip to the Jesuit fathers, from which Father Dablon composed an account embodying some of the interesting items of the report. Joliet was only twenty-eight years old when he made this voyage and just at the threshold of his usefulness. He was afterwards employed by the government to undertake exploration and other responsible work. He married in Canada and became the ancestor of a notable family.

## CHAPTER II. MARQUETTE RETURNS—ESTABLISHES CHURCH

1. *Illness at St. Francis Xavier's.* We left Father Marquette at the Convent of St. Francis Xavier, the Jesuit mission, then existing at what is now De Pere, Wisconsin, where he suffered an illness of which he tells us he was cured in the month of September of the following year. During his stay at the mission he wrote the journal from which we have been quoting, and negotiated with the superiors of his order to return to the Illinois in fulfillment of his promise. In October the fur traders from Quebec and its vicinity came up the St. Lawrence and over the lakes, reaching the mission and bringing the orders for which Marquette was eagerly waiting, authorizing him to proceed to the Illinois.

2. *Starting on the Second Journey.* "After complying with your reverence's request for copies of my journal concerning the Mis-

sissippi River," says Father Marquette, "I departed with Pierre Porteret and Jacques (Le Castor) on the twenty-fifth of October, 1674, about noon."

3. *On Lake Michigan.* Father Marquette adopted a different method of recording the events of this journey, which took somewhat the form of a diary, although he did not make an entry each day. The journey was quite difficult and nothing of a very cheerful nature is recorded until the first of November. On that day they were cheered by a visit from Chachagwessio, the great chief of the Illinois Indians, a quite prominent historical figure who "arrived at night with a deer on his back of which he gave us a share." On the fifth of November they fell in with a company of Indians celebrating a feast, and Father Marquette seized the opportunity of instructing them in the Faith. On the twenty-third, Father Marquette is taken ill again and the long period of sickness from which he suffered begins. The weather became very cold and the lake rough so that the journey was a very trying one the whole of the month of November.

4. *The Travelers Reach Chicago.* On the fourth of December the little party reached the mouth of the Chicago River which Father Marquette called "the River of the Portage." They found the ice frozen to the depth of half a foot. The Father notes there was more snow there than elsewhere as well as more tracks of animals and turkeys. Father Marquette and his companions remained at the mouth of the river for seven days. In his entry of December 12, he says, "as we began yesterday to haul our baggage, in order to approach the Portage, the Illinois who had left the Pottawatomi arrived with great difficulty," \* \* \* "during our stay at the entrance of the river, Pierre and Jacques killed three cattle and four deer, one of which ran some distance with its heart split in two."

5. *The Encampment.* According to Father Marquette's journal, they began to haul their baggage from the mouth of the river in order to approach the Portage, on the eleventh of December. By his entry of December fourteenth we learn that "having encamped near the Portage two leagues up the river, we resolved to winter there, as it was impossible to go farther since we were too much hindered, and my ailment did not permit me to give myself much fatigue." Father Dablon who was Father Marquette's superior and who had an opportunity of conversing with the two Frenchmen who accompanied Father Marquette after the end of the journey, says that "it was there (on the Chicago River) that they constructed a cabin in which to pass the winter."

6. *The First Known White Inhabitants of Chicago.* So far as known, Father Marquette and his two companions were the first white men to make an extended stay within what is now the limits of Chicago. Father Marquette himself, with Jolliet and one of the two Frenchmen accompanying him on this trip and four others had, as we have seen, passed through what is now Chicago in August or September, 1673, but did not make any extended stay. It is very interesting to know what these earliest Chicagoans did and saw and heard, and Father Marquette's journal tells very much of that. He tells us of the passing of the Illinois Indians on the fourteenth of December carrying their furs to market. "We gave them one of the cattle and one of the deer that Jacques had killed on the previous day," says Marquette. The band of Illinois Indians that met them on the lake and landed on the Chicago River, camped not far from them, and were about the premises until the fourteenth of December. In connection with these Indians Father Marquette writes under date of the fifteenth of December that being rid of the Illinois, "we said the Mass of the Conception." In his journal entry of December 12, he remarks, "we were unable to celebrate holy Mass on the day of the Conception, owing to the bad weather and cold." He did not fail, however, in his special devotion to the Immaculate Conception but as soon as the opportunity presented, fulfilled that duty. Contrary to what one might expect from the rigorous surroundings, Marquette says, "we lived very pleasantly, for my illness did not prevent me from saying holy Mass every day." He records, however, that they were "unable to keep Lent except on Fridays and Saturdays." The hunting was good and Jacques and Pierre were successful hunters. They were able to bring in cattle, deer, turkeys and pigeons in considerable numbers.

7. *Father Marquette's Neighbors.* In the new, wild country in which Father Marquette and his companions were stopping, most of the human beings that they saw were savage Indians. They were in no way terrified by these, however, as the Indians were always friendly to Father Marquette and all sought to serve him. There was a village of the Illinois only six leagues from where they were situated and they saw the residents of that village frequently. Strange to relate, there were two Frenchmen living in the neighborhood eighteen leagues away. One of the Frenchmen was called La Toupine. His right name was Pierre Moreau. He was a noted wood ranger and had been a soldier at Quebec. The other was a surgeon, and has not been designated by any other name, and nobody

has been able to find out who this stranger was. That he was a good man and a devout Catholic is proven by the fact that as soon as he learned of the presence of Father Marquette and his companions on the Chicago River, he hastened to them with food and supplies. They told the Indians that their habitation was open for the Black-gown, and as Marquette said, "they have done and said all that could be expected of them." He tells us too that the surgeon spent some time with him in order to perform his devotions. Whither the surgeon came and where he and his companion went, no man knows, but they brought some cheer and comfort into the heart of the missionary.

8. *The Indian Conference.* Father Marquette records as of the 26th of January that "three Illinoisans brought us on behalf of the elders, two sacks of corn, some dried meat, pumpkins, and 12 beaver skins. In presenting these very useful articles, the Indians' form of address was used. The purpose of the presents was declared to be "first, to make me a mat; second, to ask me for powder; third, that we might not be hungry; fourth, to obtain a few goods." To this formal presentation, Father Marquette says, "I replied: that first, I came to instruct them by speaking to them of prayer, etc.; second, that I would give them no powder because we sought to restore peace everywhere and I did not wish them to begin war with the Miamiis; third, that we feared not hunger; fourth, that I would encourage the French to bring them goods and that they must give satisfaction to those who were among them for the beads which they had taken, as soon as the surgeon started to come here." Father Marquette further tells us that "as they had come a distance of twenty leagues, I gave them in order to reward them for their troubles and for what they had brought me, a hatchet, two knives, three clasp knives, ten brasses of glass beads, two double mirrors, telling them that I would endeavor to go to the village but for a few days only, if my illness continued.

9. *The First Novena in Illinois.* Father Marquette's illness continued but he prayed confidently for relief and under his entry of February 9th tells us that "since we addressed ourselves to the Blessed Virgin Immaculate and commenced a novena with a Mass, at which Pierre and Jacque, who do everything they can to relieve me, received communion, to ask God to restore my health, my bloody flux has left me, and all that remains is a weakness of the stomach. I am beginning to feel much better, and to regain my strength." This was the first novena in Illinois offered and thus answered. So firm was Father Marquette's belief in the solicitude of the Mother

Immaculate that he not only believed firmly that she had procured for him relief from his sickness, but was lead to exclaim, "The Blessed Virgin has taken such care of us during our wintering that we have not lacked provisions and have still remaining a large sack of corn with some meat and food. We also lived very pleasantly, for my illness did not prevent me from saying holy Mass every day."

10. *They Resume Journey.* The severe winter lasted until late in March. Father Marquette tells us that the thaw did not start in until the 25th of that month. Hot weather then came suddenly, however. On the very next day game began to make its appearance. Pierre and Jacque killed thirty pigeons. On the 28th the ice broke up, and formed a floe in the river above them. On the 29th, the waters rose so high that Marquette and his companions had barely time to escape from the cabin. They put their goods in the trees, and tried to sleep on a hillock. The water gained on them all night but there was a slight freeze and the water fell a little. In the excitement of the moment, Father Marquette records under date of March 30th that "the barrier has just broken, the ice has drifted away and because the water is already rising, we are bound to embark to continue our journey."

11. *Some Difficulties of Early Travel.* Under date of March 31, Marquette says, "We started yesterday and travelled three leagues up the river without finding any portage. We hauled our goods probably about half an arpent. Besides this discharge, the river has another one by which we are to go down. The very high lands alone are not flooded. At the place where we are, the water has risen more than twelve feet. This is where we began our portage eighteen months ago. Bustards and ducks pass continually; we contented ourselves with seven. The ice, which is still drifting down, keeps us here, as we do not know in what condition the lower part of the river is."

12. *Disagreeable Delays.* Under date of April 1, Father Marquette tells us they were delayed by a strong wind but that they hope to go tomorrow to the place where the French are, that is, La Toupine, and the surgeon, at a distance of 15 leagues. On the 6th he states that "strong winds and the cold prevent us from proceeding, but they just met the surgeon with a savage going up with a canoe load of furs. The cold was so great, however, the state of the weather evidently having changed, that the surgeon was obliged to give up his trip, and made a cache, that is a cave, in which he

deposited his beaver skins and determined to return to the Indian village nearby with Father Marquette. Here Father Marquette's journal ends, while he is yet only part way upon the last section of his journey.

13. *Completing the Journey.* It is a matter of much regret that we have not a further account of this momentous journey by Father Marquette himself. Either he did not write anything further or if he did write an account of his subsequent movements, such account has been lost. We are not without reliable information as to what Father Marquette afterwards did. His two companions returned to the mission from which they started, and no doubt gave the missionaries their detailed verbal account. Father Dablon was one of these missionaries, and the superior of the mission at that time, and he has detailed Father Marquette's movements from the time he started on the second voyage to that of his death and subsequent burial. Respecting the remainder of the journey, Father Dablon says that Father Marquette set out "on the 29th of March. He spent 11 days on the way during which time he had occasion to suffer much, both from his own illness from which he had not entirely recovered and from the very severe and unfavorable weather." It will easily be seen that it was a difficult trip, when it took eleven days to travel from Chicago to what is now Utica, a distance of about 50 miles.

14. *Father Marquette's Arrival at His Destination.* "On at last arriving at the village," says Father Dablon, "he was received as an angel from Heaven. After he had assembled at various times the chiefs of the nation, with all the old men that he might sow in their hearts the seeds of the Gospel and after having given instruction in the cabins which were always filled with a great crowd of people, he resolved to address all in public in a general assembly, which he called together in the open air, the cabins being too small to contain all the people."

15. *Marquette Establishes the Church.* A beautiful prairie close to the village was selected for the great gathering. The site was adorned and decorated after the fashion of the country by covering it with mats and bear skins. The altar was erected and above and about it were four large pictures of the Blessed Virgin, draped and hung with silken cloths and banners in such fashion that the pictures were visible on all sides. In a circle surrounding the altar sat the chiefs and elders, five hundred in number. The young men remained

standing. The audience numbered more than fifteen hundred men without counting the women and children, who were numerous, the village being composed of twenty-five hundred to three thousand inhabitants. Such was the setting for this august ceremony. The day was Holy Thursday, April 11, 1675, the anniversary of the day on which Christ instituted the Blessed Eucharist.

16. *The Ceremonies.* "Father Marquette addressed the whole body of people and conveyed to them ten messages by means of ten presents which he gave them. He explained to them the principal mysteries of our religion, and the purpose that had brought him to their country. Above all, he preached to them Jesus Christ on the very eve of that great day on which he had died upon the cross for them, as well as for all the rest of mankind. Then he said holy Mass." Thus was established the mission of the Immaculate Conception of the Blessed Virgin, which has existed from thence to the present, and was introduced Christianity, the Catholic religion in the interior of America, nearly two hundred and fifty years ago.

17. *The First Easter Services.* "On the third day after, which was Easter Sunday (April 14, 1675), the altar being prepared in the same manner as on Thursday, he celebrated the holy mysteries for the second time, and by these two, the first sacrifices ever offered there to God, he took possession of that land in the name of Jesus Christ, and gave to that mission the name of the Immaculate Conception of the Blessed Virgin."

18. *Father Marquette's Farewell.* At this Easter Sunday service, the saintly Marquette, worn with illness and hardships, and realizing that his days were numbered, announced to his newly organized mission that he was obliged to leave, but pledged his word that he or some other of the Fathers would return to carry on the work which he had inaugurated. "He was listened to by all those peoples with universal joy, and they prayed for him with most earnest entreaty to come back to them as soon as possible." Upon taking leave "He set out with so many tokens of regard on the part of those good people that as a mark of honor they chose to escort him for more than thirty leagues on the road, vieing with each other in taking charge of his slender baggage."

19. *Going to His Grave.* We have no means of determining exactly how Father Marquette traveled from the Kaskaskia village to the lake, whether by canoes or across country. We do know, however, that he embarked with his two companions in a canoe on

Lake Michigan, that he skirted the southern end of the lake, and pushed on up the eastern side near the shore. That shortly after he embarked upon the lake, "he became so feeble and exhausted that he was unable to assist or even move himself and had to be handled and carried about like a child." He began to make preparations for death. He was frequently heard to repeat, "I know that my Redeemer liveth," and "Mary, Mother of Grace, Mother of God, remember me." He recited every day his breviary, and although so low that his sight and strength were greatly impaired, he continued to do so until the last day of his life, despite the remonstrances of his companions."

20. *Preparing for Death.* "The evening before his death which was a Friday, he told (his companions) very joyously that it would take place on the morrow. He conversed with them during the whole day as to what would need to be done for his burial, about the manner in which they should inter him, about the spot that should be chosen for his grave, how feet, hands and face should be arranged, how they should erect a cross over his grave. He even went so far as to counsel them three hours before he expired, that as soon as he was dead they should take the little hand bell of his chapel and sound it while he was being put under the ground." Thus did he converse with them as he awaited death.

21. *The Death-Bed Scene.* Perceiving an eminence that he deemed well situated to be the place of his interment, he told them that was the place of his last repose. They wished, however to proceed farther, as the weather was favorable and the day was not far advanced. Contrary winds which arose suddenly, compelled them, however, to enter the river which Father Marquette had pointed out. They accordingly brought him to the land, lighted a little fire for him, and prepared for him a wretched cabin, of bark. They laid him down in the least uncomfortable way that they could and left him for a brief space to attend to their canoe. "His dear companions having afterward rejoined him, all disconsolate, he comforted them, and inspired them with the confidence that God would take care of them after his death in these new and unknown countries. He gave them the last instructions, thanked them for all the charities which they had exercised in his behalf during the whole journey, and entreated pardon for the trouble that he had given them. He charged them to ask pardon for him also, from all our Fathers and brethren who live in the country of the Outaouacs. Then he undertook to prepare them for the sacrament of penance, which he administered

to them for the last time. He gave them also a paper on which he had written all his faults since his own last confession, that they might place it in the hands of the Father Superior, that the latter might be enabled to pray to God for him in a more special manner. Finally, he promised not to forget them in Paradise. And, as he was very considerate, knowing that they were much fatigued with the hardships of the preceding days, he bade them go and take a little repose. He assured them that his hour was not yet so very near, and that he would awaken them when the time should come, as in fact, two or three hours afterward he did summon them, being ready to enter into the agony.

They drew near to him, and he embraced them once again, while they burst into tears at his feet. Then he asked for holy water and his reliquary and having himself removed his crucifix, which he carried always suspended round his neck, he placed it in the hands of one of his companions, begging him to hold it before his eyes. Then, feeling that he had but a short time to live, he made a last effort, clasped his hands, and with a steady and fond look upon his crucifix, he uttered aloud his profession of faith, and gave thanks to the Divine Majesty for the great favor which he had accorded him of dying in the Society, of dying in it as a missionary of Jesus Christ, and above all, of dying, as he had always prayed, in a wretched cabin in the midst of the forests and bereft of all human succor."

22. *He Yields Up His Spirit.* "After that he was silent, and communed within himself with God. He had prayed his companions to put him in mind when they should see him about to expire, to repeat frequently the names of Jesus and Mary if he could not himself do so. They did as they were told and when they believed him to be near his end, one of them called aloud, 'Jesus! Mary!' The dying man repeated the words distinctly several times and as if at these sacred names, something presented itself to him, he suddenly raised his eyes above his crucifix, holding them riveted on that object, which he appeared to regard with pleasure. And so, with a countenance beaming and all aglow, he expired without any struggle, and so gently that it might have been regarded as a pleasant sleep."

23. *Marquette's Grave.* The two poor companions shed many tears over him, composed his body in the manner which he had described to them. Then they carried him devoutly to burial, ringing the while the little bell as he had bidden them, and planted a large cross near to his grave as he had requested. The burial place of Father Marquette was on the bank of the river which from that

time took his name, near the modern town of Ludington, Michigan. The death took place on Saturday, the 18th of May, 1675.

24. *Later Funeral Ceremonies.* Two years thereafter, on the 19th of May, 1677, a band of the Kiskakons, an Ottawa tribe of Indians who had been converted to the Faith by Father Marquette when he ministered at the Point of St. Esprit, who had been hunting in the neighborhood of the lake, were returning to their village when they discovered Marquette's grave, marked as his companions had left it. They thereupon resolved to open the grave and carry the remains to the mission of St. Ignace where Father Marquette had last been stationed before his voyage to the Illinois. They prepared his remains as was customary amongst Indians, and laying them in a box of birch bark, they set out for St. Ignace. "There were nearly thirty canoes which formed in excellent order that funeral procession. There were also a goodly number of Iroquois who united with our Algonquin savages to lend more honor to the ceremonial. When they drew near our house, Father Nouvel, who is its superior, with Father Piercon, went out to meet them and accompanied by the Frenchmen and savages who were there, and having halted the procession, put the usual questions to them to make sure that it was really the Father's body which they were bringing. Before conveying it to land, they intoned the *De Profundis* in the presence of the thirty canoes which were still on the water, and of the people who were on the shore. After that the body was carried to the church, care being taken to observe all that the ritual appoints in such ceremonies. It remained exposed under the pall, all that day, which was Whit-Monday, the 8th of June, and on the morrow, after having rendered to it all the funeral rites, it was lowered into a small vault in the middle of the church where it rests as the guardian angel of our Ottawa missions."

25. *Resting Place of Remains Lost.* In time the mission of St. Ignace and the little church which covered the remains of the saintly Marquette were destroyed and for more than two hundred years the resting place of the saintly missionary was unknown but on September 3rd, 1877, the bones of the great missionary were discovered by the Very Reverend Edward Jacker and through him the little monument was erected over the grave on the site of the old mission. Travelers now view this monument located at the head of what is called East Moran Bay near Point Ignace. Not all of the remains lie under this little monument, however, a portion being preserved in Marquette College, a Jesuit institution at Milwaukee, Wisconsin.

26. *Visitors to Marquette's First Grave.* Nearly fifty years after, Marquette was buried on the hill near the Pere Marquette River, a noted traveler and historian, Reverend Pierre Francois Xavier de Cherlevoix, S. J., visited the site of the first resting place of Marquette and noted the surroundings. In 1818, Gurdon Saltonstall Hubbard, an early resident of Chicago, then a youth, engaged in the fur trade, visited the spot, and, says Hubbard, "we saw the remains of a red cedar cross erected by his men at the time of his death, to Marquette at his grave, and though his remains had been removed to the mission at Point Ignace, the cross was held sacred by the voyageurs who in passing paid reverence to it by kneeling and making the sign of the cross. It was about three feet above the ground, and in a falling condition. We reset it, leaving it out of the ground about two feet, and as I never saw it after, I doubt not that it was covered by the drifting sands of the following winter and that no white man ever saw it again." Three years later, a devout Sulpitian, Rev. Gabriel Richard, who first labored in the West in Illinois but later became the pastor at Detroit, was led by the Indians to the site of Father Marquette's first grave, and in honor of the great missionary he raised a wooden cross at the spot in the presence of eight Ottowas and three Frenchmen, and with his penknife, cut on the humble monument this inscription: "Fr. J. K. Marquet died here 19th of May, 1675." He celebrated Mass there on the following Sunday and pronounced the eulogium of the missionary. A statue of Father Marquette is now in process of erection on the spot.

27. *Biography.* Father Jacques (James) Marquette was a Jesuit priest of the province of Champagne, France. He was born at Laon, June 10, 1637. He entered the Jesuit Order at Nancy, October 8, 1654. He arrived at Quebec, September 20, 1666, and labored in several Canadian Indian missions until he entered upon his voyage of discovery of the Mississippi River and the country of Illinois in 1673.

28. *Bibliography.* Several accounts of the life and labors of Father Marquette have been published. The journals quoted from here were first published in English by John Gilmary Shea in 1852. Good English translations are contained in the *Jesuit Relations*, Vol. 59, and in Louise Phelps Kellogg's *Narratives of the Northwest*. There is a life of Father Marquette by the great historian and biographer, Sparks, and a very readable biography in Father T. J. Campbell's *Pioneer Priests of North America*, Vol. 3. Father Marquette is the most distinguished figure in the history of Illinois.

29. *Days of Waiting and Hoping.* For the poor Indians, the death of Father Marquette brought months of waiting and hoping for the successor which the Blackgown had promised. His death and the circumstances of it had been communicated to the missionary fathers by the faithful Pierre and Jacque, and they in their solicitude for the welfare of the forest children were anxious that a successor be sent to the newly established mission. There were, as there always is, difficulties in the way of such a course but such difficulties had to be overcome, and as soon as possible a successor to Father Marquette was found in the person of Father Claud Jean Allouez. The superior of the mission, Father Dablon, speaking in reference to the choice of a successor said: "A successor to the late Father Marquette was needed, who would be no less zealous than he. To fill his place Father Claud Allouez who had labored, the leader in all our missions to the Ottowas, with untiring courage was selected. He was engaged at the time in that of St. François Xavier at Green Bay.

30. *Father Allouez' Journey to the Illinois.* We are not advised as to the exact time that Father Allouez left Green Bay on his journey to the Illinois. We have some details of that journey that are very interesting. It was the winter season in which the good missionary made the journey, and a considerable part of it was made in a quite extraordinary way for that day. The lake being frozen, the canoe was placed on the ice, and a sail rigged which "made it go as on the water." When the breeze died down, the canoe was drawn along the ice with ropes. Allouez told his superior in a letter that "after journeying 76 leagues over the lake of St. Joseph (Lake Michigan then was called by that name), we at length entered the River which leads to the Illinois (that is, the Chicago River).

31. *The Reception Accorded the Missionary.* "I met there," says Allouez, "eighty savages of the country by whom I was welcomed in a very hospitable manner. The Captain came about thirty steps to meet me, carrying in one hand a firebrand, and in the other a calumet adorned with feathers. Approaching me he placed it in my mouth and himself lighted the tobacco which obliged me to make pretence of smoking it. Then he made me come into his cabin, and having given me the place of honor, he spoke to me as follows." The purport of the savage chieftain's address was that he and his tribe were endangered by their enemies and that the presence of the Jesuit missionary would shield and preserve them. He therefore begged the missionary to come with him to his village at once and in com-

pliance with the request Father Allouez departed with his Indian escort without delay.

32. *The Missionary Reaches Kaskaskia Village.* "Notwithstanding all the efforts that were made to hasten our journey," says Father Allouez "it was not until the 27th of April (1677) that I was able to arrive at Kaskaskia, the great village of the Illinois. I entered at once the cabin in which Father Marquette had lived and the old men being assembled there with the entire population, I made known the reason for which I had come to them namely, to preach to them the true God living and immortal, and his only Son, Jesus Christ."

33. *The Greater Village.* Father Allouez found the village greatly increased in population since the time Father Marquette had visited it. "Formerly," says he, "it was composed of but one nation, that of the Kaskaskias. At the present time there are eight tribes in it, the first having summoned the others who inhabited the neighborhood of the River Mississippi. One cannot well satisfy himself as to the number of people who compose the village. They are housed in 351 cabins which are easily counted as most of them are situated upon the bank of the River." Using the same calculations as before, it will be seen that the number of Indians in the great village when Father Allouez visited it may have been near 25,000.

34. *Planting the Cross.* Six days after his arrival, and on May 3, 1677, the feast of the Holy Cross, Father Allouez erected in the midst of the town a cross thirty-five feet high, chanting the *Vexilla Regis* in the presence of a great number of Illinois of all tribes. The raising of a cross was a ceremony observed in all the missions at the earliest practicable date after establishment. The great hymn, the *Vexilla Regis*, always chanted on such occasions, was first sung when a part of the true cross upon which Christ was crucified was sent by the Emperor, Justin II, from the East at the request of St. Radegunda, and was carried in great pomp from Tour to her monastery of St. Croix at Poitiers. The first stanza reads:

Behold the Royal Standard raised,  
The wondrous Cross illuminates Heaven  
On which True Life did death endure  
By whom our life through death was given.

This was the first cross raising of which we have an account in the territory now known as Illinois but during the missionary period a chain of crosses which constituted a new *Via Crucis* stretched from

Port Royal, near the entrance of the St. Lawrence all the way up that river to its sources, around the Great Lakes, down the Illinois and Mississippi to the Gulf of Mexico.

35. *The Impression Made by This First Cross-Raising.* Respecting the impression made upon the Indians by this first cross raising witnessed by them, Father Allouez says, "I can say in truth that they did not take Jesus Christ crucified for a folly nor for a scandal. On the contrary they witnessed the ceremony with great respect and heard all the mystery with admiration. The children even wanted to kiss the cross through devotion and the old commended me to place it well so that it would not fall." Such was the impression made upon these savages by Marquette's few days of sojourn amongst them and the entrance to their habitation of Father Allouez and the words the missionaries had spoken to them.

36. *Methods Adopted by Father Allouez.* This first visit of the new missionary was necessarily brief, as Father Allouez had to visit other portions of his vast field of labor. Accordingly he immediately applied himself to give all the instruction he could to the different nations. "I went for that purpose," says Father Allouez, "into the cabin of the chief of the nation I wished to instruct, and there making ready a small altar using the ornaments of my portable chapel, I exposed the crucifix. When they had looked at it, I explained to them the mysteries of our holy Faith. I could not have desired a larger audience or closer attention. They carried to me their smaller children to be baptized and brought me the older ones to be instructed. They then repeated all the prayers that I taught them. In a word, after I had done the same for all the nations, I recognized as a result a number of people for whom nothing remained save cultivation, for them to become good Christians." Having thus progressed with his work Father Allouez left his forest children with the promise to return as speedily as possible.

37. *A Long and Successful Missionary Career.* Father Allouez was the Vicar General of a vast territory reaching from Michilimackinac on the north to the Illinois Tribes on the south, and spent his time passing from one to the other, and laboring in each. We have direct accounts of his presence at the Kaskaskia Village in 1679, 1684, and 1689. He died at Fort Miami in the present state of Indiana in 1690. He has been called the St. Francis Xavier of America and is credited with having preached the Gospel to 100,000 savages and with having baptized 10,000. He was one of the greatest and most successful of the American missionaries.

38. *The Missionaries the Only Representatives of Civilization.* During the period from the time of Marquette's first visit in 1673 to the year 1680, the missionaries were the only representatives of civilization in Illinois. They had kept the light of faith burning and made progress in the civilization of the Indian tribes. The year 1680 ushered in a new era of activity through the coming of a number of Frenchmen under the leadership of Robert Cavalier de La Salle.

### CHAPTER III. THE NATIVE INDIANS

1. *Indian Nations.* The Indians found in America by the first white people who came were scattered over the country, and to first appearances were pretty much all alike, but when their characteristics and peculiarities were studied it was found that they differed racially somewhat as white people do and when these characteristics and peculiarities were analyzed it was found that there were two great divisions or nationalities within the territory now known as United States, one of which was called Algonquins and the other Iroquois. The Algonquins were very widely spread. They were found on the St. Lawrence, along the Atlantic coast, in Maine, and the Carolinas, in the region of the Great Lakes, and on the Mississippi and Illinois rivers, while the Iroquois were numerous in New York and what became the New England States, and farther south. Each of these big nations had divisions or confederations. The Iroquois had a confederation of five great divisions known as the Mohawks, the Oneidas, the Onondagas, the Cayugas and the Senecas, to which a sixth was later added, the Tuscaroras. The Iroquois are accordingly frequently referred to as the "Five Nations" or the "Six Nations." The Algonquins were divided into many divisions, one of which was the Illinois, and the Illinois was composed of five tribes, the Tamaroas, the Mitchigamea, the Kaskaskia, the Cahokia and the Peoria. These five Illinois tribes were to be found in the territory now known as Illinois but were not always confined to Illinois, the tribes moving about as circumstances dictated. Many descriptions have been given of the characteristics of the different divisions and tribes of Indians but we are interested here chiefly in what is known of the Illinois tribes.

2. *Location of the Illinois Tribes.* When the French first came to Illinois, or at least when they first began to note the difference in the Illinois Indians they found the principal residence of the Kaskaskia tribe to be in the neighborhood of what is now Utica in La Salle county. Their village there was called Kaskaskia or Lavan-

tum. The Peoria tribe had its main village near what is now the city of Peoria. The Cahokia tribe had its residence near the place that has become known as Cahokia, some four miles from the present city of St. Louis. The Tamaroa were found near there also but it has been ascertained that the Tamaroas formerly lived in the southern part of the state near the present town of Tamaroa. The Mitchigamea were found on the Mississippi river below the Ohio but their former home had been much farther north and near Lake Michigan, and it was from this tribe that the lake and the state of Michigan took their name. As we have already seen, the Kaskaskia tribe removed from the Utica site in 1700 and located themselves on the Kaskaskia a few miles from the Mississippi in what became Randolph county where they remained to the end of their history in Illinois. In time the Mitchigamea and the remnant of the Peoria came to Kaskaskia also. The Tamaroa remained permanently at Cahokia and blended with the Cahokia tribe.

3. *Other Indians in Illinois.* There were at various times after white men came to Illinois other Indians not belonging to the Illinois confederacy. Amongst those were the Miami Indians who again were divided into tribes including the Kickapoo, the Weas and Piankeshas. The principal tribe of the Miamis was located most of the time around the foot of Lake Michigan and frequently spread over into Illinois. The Kickapoo were to be found in the central part of the state with headquarters near what became Springfield, the Wea were gathered around old Port Ouatanon near what is now the city of Fort Wayne, Indiana, while the Piankeshas were in southwestern Indiana and southeastern Illinois. A western contingent of the Shawnoes penetrated Indiana and Illinois along the Wabash. In the northern part of the state again were the tribes of the Pottawotami, who were much in the neighborhood of Chicago, while in the northwestern part of the state, tribes of the Sacs and Foxes were frequently found and also occasional bands of the Sioux Indians which belonged in Iowa and farther west. The Winnebagoes sometimes spread over into Illinois from the Minnesota and Wisconsin country. The names of several of those tribes survive in the geography of Illinois.

4. *Indian Organization.* The organization or government of the Indians was uncertain. For some divisions or tribes ethnologists have worked out quite an elaborate system of organization, but there is very little reason to believe that any definite plans were followed for any great length of time. Volumes have been written about the manners and customs of the Indians but they differed so much in different

localities and even in the same tribe that very little can be said with certainty as to the prevalence of such customs. There were a few customs which were quite common to all the tribes and one of these was the council. Almost every tribe of Indians held councils upon important matters and it was a quite general custom to call the entire tribe together for this purpose. When they had met they sat on the ground in a circle, the older men occupying the inner position, the warriors next behind them and lastly the women and children. The speakers occupied the center of the circle and after debate a consensus of opinion on the subjects considered was obtained.

5. *The Food of the Indians.* The Indians found here by the white men understood the use of fire. They knew how to ignite a fire with flint and they understood the utility of preserving fire by means of logs, knots and decayed wood, somewhat after the manner of tinder. They therefore cooked much of their food which consisted principally of dishes prepared from the Indian corn which they raised, fruit, nuts and wild game. Buffalo, deer and bear, and wild turkeys, grouse or prairie chickens and partridges were abundant. The fish supply was also plentiful. Illinois indeed was a bountiful land and there was seldom a dearth of provisions amongst the Indians dwelling here. With all these excellent articles of food, it appears nevertheless that the Indian frequently indulged in dog flesh. Indeed a dog dinner was considered a luxury and served as a banquet on state occasions. Of course under such circumstances it was hard for the Indians to understand why white people hesitated or refused to eat such a delicacy. It will be remembered that the Illinois offered Father Marquette a steaming dish of dog meat but that the good missionary politely but firmly refused it.

6. *The Family Relation.* Writers agree quite generally that the family relation was more or less strictly recognized in all divisions and tribes. The family in its larger sense included blood relations and was recognized by some sort of a designation, usually adopted from the animal kingdom such as the bear family or the wolf, hawk or eagle. More properly speaking these were separate clans. These families or clans had badges or emblems of distinction somewhat as Europeans subject to a monarchial government have coats of arms. These emblems were called totems and were displayed on long poles raised in front of the dwelling place of the clan and otherwise. In its restricted sense family meant with the Indians the same as it does with us, a man and wife and their children. Generally speaking, however, there could be no marriage within the clan. A wolf could

not marry a wolf nor a bear a bear. Marriage itself though sometimes accompanied by much ceremony was in general a quite simple affair. It required nothing more than the consent of the parties and of the wife's parents. It was not especially binding upon the male party who might leave his wife at any time. In some of the tribes abandonment was visited with punishment or disadvantages but in general the abandoned wife had no recourse.

7. *The Dwelling Places of the Indians.* The dwellings of the Indians were quite temporary in their nature. Poles were cut, sunk in the ground, bent over and tied together near the top. The bark of trees or mats woven from rushes were fastened from pole to pole and furnished some shelter from the cold wind and rain. Some of these huts were quite large. The Iroquois especially built large enclosures which were called "long houses" and were often referred to as wigwams. Some of these were 250 feet long and 30 feet wide and were capable of housing twenty or thirty families. All of the tribes used large wigwams in some cases and there were usually several families housed in each wigwam. Each closely related group in an Indian dwelling had a fire and there were sometimes three or four families for each fire. These fires were all kept up and the smoke gathered in the wigwams, having no chance of escape except through openings left in the imperfect covering or the entrances. There were no chimneys and no windows, but in more permanent structures openings were left in the top.

8. *Indian Dress.* Most pictures of Indians show them without much clothing, but after the white people came amongst them and established trade with them they covered their bodies with clothing except in the very hot weather, when they left their bodies bare to the waist and went barefoot. The usual garments of the men were a long shirt reaching to the knees, a breechclout, and leggings that reached up to the thighs. The shirt and leggings were usually dyed black or blue and the breechclout red, and all were usually decorated with beads and quills. The women wore a two-piece garment, short leggings and moccasins. Their garments too were usually decorated with quills and beads. Both men and women wore robes for greater protection from the cold, as we wear overcoats and wraps, and later when they traded with the whites they wore blankets. Amongst the Indians it was the men who painted their faces, using various colors and figures. The women did not paint their faces. The men let their hair grow long on the top of their heads in what was called a scalp lock, braided it and bound it up about the head with a band

of otter skin or a woven sash. The women wore their hair in a single braid down the back.

9. *Employment of the Indians.* War, hunting and fishing were the chief employments of the Indian man. The principal training of the Indian youth was for war, and war was the only avenue to renown amongst the male Indians. When not at war, however, they hunted game for food, generally at designated periods of the year and whiled away much of their time in fishing. They engaged in no menial labor, as tilling the soil or tending crops seemed to them. Such labors were left for the women who stirred up the ground, planted the corn, kept the weeds from choking it and guarded it from the crows and other enemies, gathered, prepared and cooked the food, and reared the children. The women were the chief toilers and bearers of the burdens amongst the Indians.

10. *Indian Children.* The Indians were prolific. They married early in life and bore many children. From birth almost the Indian baby was thrown on its own resources. The mother's work required that she spend little time in special care of the baby and accordingly the little papoose, as the Indian baby was called, was wrapped up with a blanket, strapped to a flat piece of wood and tied upon the mother's back while she was working, or at intervals hung upon a branch of a nearby tree. Once a day the little prisoner was released from his hard cradle and allowed to play and roll on a blanket on the grass. At two years of age the board prison was discarded and the little savage was permitted to run or crawl about and the training for life was begun. When a girl was four or five years old she was taught to carry wood and water. When eight years old she was shown how to make up a pack and carry it on her back, as she grew older she learned to cut wood, to raise corn, to gather it, to wash and do the usual work of an Indian woman. An Indian boy's training was quite different. Since he was to be a warrior, he was not asked to do common work, but was allowed to run wild. He was taught to run, jump, swim, and wrestle and he was scarcely ever punished for disobedience as it was thought punishment would break his independent spirit. At a very early age boys were taught to shoot with a bow and arrow and gradually taught lessons that would be useful to them in war. To make a great warrior out of him, he was required to undergo periods of fasting and of watching to test his endurance and perseverance and he was early dedicated by what was intended to be an impressive ceremony to some great spirit, the purpose of all the teachings being to make him a great warrior.

11. *Indian Hunts.* The Indians hunted all sorts of game and in the Illinois country buffalo, deer, bear, foxes and wolves abounded. The bow and arrow was the principal weapon used in such hunts, and with the assistance of the Indian ponies or small horses, the Indians were able to kill many of the fleetest of these animals. The buffalo hunts were especially exciting. One way of killing buffalo practiced by the Illinois and other tribes of Indians was to drive them over precipices on the river's brink. Buffalo Rock, a large promontory on the north side of the Illinois river, a few miles below Ottawa is said to have been named from this practice. It was customary to select an active young man, and put on him the skin of a buffalo. In this disguise he would take a position between the herd of buffalo and a cliff on the river and the hunters would surround the herd of buffalo and drive them in the direction of the decoy. When the buffalo came near enough to see him he ran toward the cliff and disappeared behind a tree or in a crevice while the buffalo, thinking him one of their number and that he had passed over the cliff, rushed headlong to death on the rocks below.

12. *Wars and Preparations Therefor.* As the chief means of gaining renown was through war, every ambitious young Indian wanted to go to war, and if there was no enemy to fight, quarrels were frequently raised amongst the kindred tribes. If there was no cause of war then war was frequently provoked. The first step in the preparation for war or for going upon the "war path" was the "war dance." A leader who was ambitious for renown would set out to raise a war party. He first appealed to the patriotism and courage of his friends and then he would play upon their superstitions, telling them that the Great Spirit had made known to him in dreams that their enterprise would be successful and that their war-path would be strewn with the dead bodies of their foes. Painting themselves with vermillion to represent blood and bringing such trophies in the shape of scalps as they already had won, they would commence a war dance which was a sort of rehearsal of the battles in which they expected to engage. The various stages of such rehearsal included first a representation of the warriors entering upon the war path, next the posting of sentinels to avoid being surprised by the enemies, then the advance into the enemies' country, the formation of ambuscades to surprise the foe, the strife and carnage of battle and fall of the foe, the terrible crash of the war club or tomahawk, the retreat of the enemy, the scalping of the slain, the feast of vultures on the dead bodies and the triumphant return of

the warriors. This was all acted out with such wonderful reality that the actors forgot it was mimicry and became frenzied in the interest manifested. Thus they were wrought into a state of mind that prepared them for any savagery. When actually engaged in a war and especially when winning the Indians were very savage and ruthless, and apparently took great pleasure in mutilating their victims. The practice for which the Indians were most noted was scalping. In this barbarity the Indian seized his enemy by the hair and by the use of his scalping knife, which in the earlier days was made of bone, he cut the skin in a circle around the skull and tore the scalp from the head. The scalps taken by the savages were preserved with great care and used as trophies and ornaments. Besides the scalping knife the primitive Indians used as weapons the bow and arrow, war clubs and axes made of stone called Tomahawks and sometimes metal implements. Later white men provided them with guns, swords and knives and these were used in a cruel and reckless manner by the Indians.

13. *Religion of the Indians.* It is rather remarkable that nearly all of the Indians had some sort of a religion. Most of the tribes believed in a Great Spirit who was all-powerful, all-wise and all-good. Sometimes this Great Spirit was located in the sun, sometimes in the moon. Most of the Indians also believed in a future life and as hunting was the Indian's greatest diversion here, they believed that the future life would be one long happy hunt and consequently it became common to talk of the region to which the Indians went after death as the "happy hunting ground." Accordingly when an Indian died his survivors buried with him his bow and arrows, and the paints with which he decorated himself. His horse was sometimes slain upon or near his grave that he might be ready to mount and proceed to the happy hunting ground.

14. *Burial of the Indians.* "It was a common thing amongst the forest tribes, to choose as suitable places for interment, elevated spots above the reach of floods. Very often the branches of a tree would be used for this purpose. In a crotch of the tree the dead hero's drinking tins and other utensils were placed near, as though the dead man might want them again at some unexpected moment.

The bodies of the dead were wrapped in many kinds of grave clothes, and then placed, sometimes at full length and sometimes in a sitting posture, in the rudest kind of coffin, which was most fancifully painted in all sorts of glaring colors. Over all this the dead man's blanket was stretched, and fastened to the trees. As long as any

of the body remained these graves were guarded with jealous care. There was a deep reverence in the mind of the Indian, both the dying and the dead. If, in the course of some conflict, a comrade had been wounded, he was not left to die uncared for and alone, but often, at great risk, his companions would make a rude litter and bear him away from the field of battle, that he might have his wounds dressed, or that at least he might die in peace.

It was customary, where there was a goodly company of Indians living together on the level prairie lands, to select some place by a river or stream, a little elevated, if possible as the general burial place of the tribe. These ancient Indian cemeteries presented a very remarkable appearance. One reason for the elevation of the bodies of the dead, was to keep them free from the onslaught of wolves and other pests of the prairie; and the huge flags that were placed here and there over bodies more recently interred, were intended to keep off wolves, vultures, and other birds of prey."

15. *The Fate of the Indians.* In general the American Indian has suffered a sad fate. As a race the red men have been guilty of many atrocities but the evil conduct of which the Indians have been guilty has very frequently been provoked by white men. There is a remarkable contrast in the manner in which the Indians have been dealt with and which has been reflected in the life of the Red Race. Wherever the French or Spanish came in contact with the Indians they treated them well and brought them to a comparatively high degree of civilization. On the other hand wherever the English and the early Americans met the Indians they treated them as inferior and indeed as worthless and only in the way. The policy of the French and Spanish was to civilize the Indian, make a good Christian and good citizen of him, that of the English and the early Americans, to drive them out and if necessary exterminate them. To be sure, it has been frequently stated that the French policy was a failure, that there was little or no good in the Indian and that generous and humane treatment only made him helpless and dependant. It has been urged also that progress demanded that the savage give way to the civilized, that it was a waste of nature's resources to have the country populated by a race that could not or did not utilize the boundless opportunities presented by the vast Indian territory. Of course this theory puts money above men and wealth before salvation. So far as the Illinois Indians were concerned, however, that theory succeeded and the Indian was eliminated. Before being driven from his home, however, he was debauched by contact with immoral

white men and ruined with whisky with which mercenary traders plied him in order that they might fleece him of his goods. It will here stand to the credit of the Jesuit missionaries that wherever they exercised control and wherever they could influence commanders and rulers, the Indian developed into a meritorious Christian citizen, and what pleased the missionaries more was the fact that so far as human knowledge extends they were the means of salvation for thousands of the red children of the forest.

#### CHAPTER IV. LA SALLE'S EXPLORATIONS

1. *The French Government Takes an Interest in the Newly Discovered Lands.* Joliet's verbal report to the government of Canada was conveyed to the French government at Paris, and the French publisher Thevenot published a garbled version of Marquette's account of the first voyage by means of which many obtained information of the newly discovered lands and became interested with respect to colonization. There was in Canada at the time a young Frenchman named Robert Cavalier. He was an ardent admirer of the Canadian governor, Count Frontenac, and had already been entrusted with some important missions for the Governor and rewarded with grants of land. He had also undertaken some explorations as far as the Ohio country and as early as 1666. Learning of Marquette and Joliet's voyage, young Cavalier conceived the idea of exploring the region they had discovered.

2. *La Salle Petitions the King.* Governor Frontenac and other powerful friends sent a memorial to the King of France through his great minister Colbert asking authority to conduct a voyage of exploration, and for certain rights and privileges in such lands as he might explore. In the petition permission was asked to establish at his own cost certain posts with seigniorial rights over all lands which he might discover and colonize within twenty years, and the right to govern all the country in question. The petition was favorably received and a commission dated May 12, 1678, was issued by the King under which Robert Cavalier of La Salle was permitted "to labor at the discovery of the Western parts \* \* \* of New France and for the execution of this enterprise to build forts at such places as you may think necessary and enjoy the possession thereof \* \* \* on condition nevertheless that you finish this enterprise within five years."

3. *Making Ready for the Voyage.* The first thing Cavalier, since known as La Salle, did after securing his commission was to engage

ship carpenters and procure iron girdage and anchors for two vessels. This indicated that he had in mind the projects he afterward attempted to carry out, namely the building of one vessel for the lakes, and another for the Mississippi River.

4. *Raising Money for the Enterprise.* La Salle had little or no means of his own. He owned the seigniorial rights of Fort Fronteac but needed cash to conduct his voyage and the only means he had to secure it was to borrow. Accordingly he secured a loan from a notary named Simonnet, of 4,000 livres (a livre was of the value of twenty cents) an advocate named Raoul loaned him 24,000, one Dumont loaned him 6,000, his cousin François Plet, a merchant, loaned him about 11,000 livres at an interest of 40%, and Governor Frontenac procured for him another loan of about 14,000 livres. This loan was secured by a mortgage on Fort Frontenac. His brothers and relatives said they spared nothing to enable him to carry out the undertaking. Thus LaSalle procured the funds necessary to undertake his journey but his most valuable asset was the friendship of the great French ministers, Colbert and Seignelay, and the Prince de Conti, all of Paris. He had another friend, Abbe Renaudot, who helped him in many ways but conferred the greatest benefit he ever received when he introduced him to an Italian officer and protege of the Prince de Conti named Henri de Tonti. He found, too, another friend and valuable aid in the person of La Motte de Lussiere.

5. *La Salle and His Party Sail for America.* On the 14th of July, 1678, La Salle with Tonti, La Motte and thirty men set sail for Canada and reached Quebec two months later.

6. *Preparations for the Voyage.* At Quebec La Salle met Father Louis Hennepin, a Recollect friar, and by the permission of Governor Frontenac engaged him to accompany the exploring party in the capacity of missionary. He at once sent Father Hennepin to Fort Frontenac and from thence to the neighborhood of the Niagara Falls, to direct the construction of a fort and a vessel. In this work, Hennepin was accompanied by La Motte and sixteen men. La Salle with the rest of the party was to follow as soon as he could finish his preparations.

7. *Hennepin Discovers the Niagara Falls.* It was while upon this journey and in the month of December of 1697 that Father Hennepin, following his bent for exploration, climbed the hills now called Queenstown Heights and pressed on in the solitudes of the unknown region until the great cataract we know as the Niagara Falls burst

upon his sight. So far as known Father Hennepin was the first white man to gaze upon this great natural wonder and his description of the cataract is as accurate as any that has since been written.

8. *Building the Fort.* Two leagues above the mouth of the Niagara, La Motte began the building of the fort. So solidly frozen was the ground that it was necessary to use hot water to soften it in order to permit of sinking the pickets.

9. *La Salle and Tonti Follow.* In the meantime La Salle and Tonti with their small vessel set out to join La Motte and Father Hennepin and on this short journey happened the first of La Salle's misfortunes. The little vessel in which his supplies and the materials for his two vessels were contained was wrecked by the incapacity or wilfulness of the pilot, and everything contained in it except the anchors and cables destined for the new vessels were lost. They reached the Fort near the mouth of the Niagara, however, but already his men had begun to give signs of disloyalty, and even the conduct of La Motte was questionable. Parkman the historian says, "La Salle, seldom happy in the choice of subordinates, had perhaps in all his company but one man whom he could fully trust and this was Tonti."

10. *Building the Griffon.* Despite his misfortunes, La Salle set to work at once upon his first vessel. The little vessel in which Father Hennepin and La Motte had come up the Niagara from Fort Frontenac had been anchored below the rapids of Lewiston and drawn ashore to save it from destruction by the floating ice. As there was no other means of passing the rapids and the cataract, the goods had to be unloaded from the vessel and carried round the rapids to the Falls a distance of at least twelve miles. The thirty men with litters formed in line and trudged over the snow and up the heights, while Hennepin "plowed through the drifts with his portable altar lashed fast to his back." Stopping at what is now called Cayuga Creek near the site of the present Canadian village named La Salle, the construction of the ship planned by La Salle was begun.

While the Frenchmen and others of La Salle's party were engaged at this work, two Mohegan hunters built wigwams of bark for the men to live in, and a chapel for Father Hennepin where Mass was celebrated on Sundays and Saint's Days. When the ship had progressed to the point of laying the keel, La Salle out of respect for Father Hennepin's vocation asked him to drive the first bolt, but the good friar declined the honor in favor of the leader of the expedition. By Spring, the vessel which was of forty-five tons, burden

was completed and ready for launching. It was christened the *Griffon* in honor of the armorial design of Governor Frontenac, a replica of which was carved on her prow, being in fact an eagle, the very bird which later became the emblem of liberty all along the southern shores of the lakes which the *Griffon* traversed.

11. *La Salle Returns to Frontenac.* It became necessary for La Salle to return to Frontenac, and the *Griffon* lay anchored on the shore at Black Rock until early in August when he returned. This time he was accompanied by three more Recollect priests. One of them was Rev. Melithon Watteau. He was to remain at Niagara. The others, Fathers Zenobe Membre and Gabriel de la Ribourde, were to accompany the exploring party and enter upon the missions in the new lands.

12. *Sailing the Lakes.* At last on the 7th of August, 1679, La Salle and all his party embarked upon the *Griffon*, sang the Te Deum, and fired a cannon. "A fresh breeze sprang up and with swelling canvass the *Griffon* plowed the virgin waves of Lake Erie where sail was never seen before."

13. *Landing at St. Ignace.* After a stormy voyage in which the wreck of the vessel was threatened and a vow made to St. Anthony of a chapel in his honor the *Griffon* put in at St. Ignace and the party made a landing. "The *Griffon* fired her cannon and the Indians yelped in wonder and amazement. The adventurers landed in state and marched under arms to the bark chapel (of the Jesuits) in the Ottawa village, where they heard Mass. La Salle knelt before the altar in a mantle of scarlet bordered with gold. Soldiers, sailors, and artisans knelt around,—black Jesuits, grey Recollects, swarthy voyageurs, and painted savages, a devout but motley concourse." (Parkman.)

14. *Sends the Griffon to Niagara.* Here, for some important reasons, La Salle determined to send the *Griffon* back to Niagara, laden with a cargo of furs which he had secured. Accordingly on the 18th of September, the parting shot was fired and the *Griffon* set sail with orders to return to the head of Lake Michigan as soon as she had discharged her cargo. As will be seen, the *Griffon* was never heard of thereafter.

15. *La Salle Starts for the Illinois.* La Salle with fourteen men who remained, in four canoes laden with a forge, tools, merchandise and arms, put out from the Island and skirted down the Wisconsin

side of Lake Michigan. They found their trip on the lake very difficult and were on the point of losing their boats and their lives several times. Proceeding, they circled the southern shore of Lake Michigan until they reached the mouth of the St. Joseph River on the first day of November. Here La Salle was to meet Tonti with twenty more men, but it was several days before Tonti appeared. While waiting La Salle set his men to building a fort. Finally, on the twentieth of November, Tonti came but with only half of his men. Having run out of provisions he left the others behind to sustain themselves by hunting: Happily the men left behind, except two deserters, arrived a few days later and preparations were begun for continuing the journey.

16. *Entering the Illinois.* Preparations having been completed the entire party consisting of thirty-three men in eight canoes, reembarked on the 3rd of December, 1679, for the last stage of the journey to Illinois. They rowed up the St. Joseph River to the site of the present city of South Bend, Indiana, and after search in the wilderness by La Salle for the portage, during which he lost his way and had to sleep out under the falling snow, and in which he discovered deposits of coal, a landing was effected and the party encamped. In the morning the canoes and baggage were shouldered and the march for the Kankakee River, some five miles distant, was begun. The antipathies which La Salle became famous for creating, had their first expression on this portage.

"As they filed on their way a man named Duplessis bearing a grudge against La Salle, walking just before him, raised his gun to shoot him through the back but was prevented by one of his comrades."

Reaching the headwaters of the Kankakee, they set their canoes on the thread of water and pushed down the sluggish streamlet. The stream grew wider and deeper as they progressed but for several days and nights their journey was a dreary one, through a land apparently without game. After almost exhausting their food supplies, they were gratified at finding a buffalo bull, mired in a slough near the river. The buffalo was quickly dispatched and twelve strong men with ropes dragged the body from the mire and a feast was made of his flesh.

17. *On Illinois Soil.* The scene changes, they have now entered Illinois and soon pass from the Kankakee to the main river, and by the last of December, they had reached the site of the Kaskaskia village where Father Marquette had, nearly five years before, established the mission of the Immaculate Conception.

18. *La Salle at Kaskaskia.* The site of Father Marquette's mission has been variously known as Kaskaskia, Lavantum, the Rock, and Fort St. Louis. When La Salle's party reached it on the first of January, 1680, he found the village uninhabited. Father Hennepin counted four hundred and sixty deserted lodges. These lodges were shaped somewhat like the arched top of a baggage wagon. They were built of a framework of poles covered with a mat and rushes closely interwoven, and each contained three or four fires of which the greater part served for two families. Accordingly there were at that time, in the old village, housing facilities for twelve or fifteen thousand savages. The inhabitants were all absent on the winter hunt. Seeing the village, the travelers had thought they would find food there but in this they were disappointed since the dwellers were absent. The deserted town was searched, however, and presently caches, or covered pits were found in which the Indians had hidden their stock of corn. La Salle shrank from displeasing the Indians but his needs were very great, and accordingly he took thirty minots of corn, hoping to remunerate the owners of it later.

19. *All Attend Mass.* On landing, an altar was prepared and Mass was celebrated and Father Hennepin preached a touching sermon exhorting patience, faith and constancy, and having secured a supply of corn, the party proceeded upon the journey.

20. *Arrive at Peoria Lake.* Pushing down the river the party arrived at the extension of the river since known as Peoria Lake, and there found a number of Illinois Indians in their winter quarters. As the savages presented a somewhat warlike appearance, La Salle had his canoes drawn up in a posture of defense, and prepared for any hostile action of the tribes. He at the same time made peaceful overtures and with the help of Father Hennepin succeeded in gaining the friendship of the Indians. The party was invited on shore, and food was placed before them. La Salle on his part made the Indians a gift of tobacco and hatchets and told them that he had been forced to take corn from their granaries to prevent his men from dying of hunger and offered them restitution or payment. By telling the Illinois that the French government would protect them against their enemies he gained the friendship of the tribe and was invited to remain with them.

21. *Monso's Conspiracy.* La Salle had incurred many enmities, and one of the fruits of these was gathered on the first night after his arrival at the Peoria village. That very evening a Maseoutin chief named Monso, with five or six Miami Indians and a supply of

knives, hatchets and kettles to be used as gifts assembled the chiefs of the Illinois in the middle of the night and told them that he had come on behalf of certain Frenchmen whom he named, to warn his hearers against the designs of La Salle whom he denounced as a partisan and spy of the Iroquois and that La Salle was now on his way to stir up the tribes beyond the Mississippi to join in war against the Illinois. Noting the next day a change in the attitude of the chiefs, La Salle at once suspected his enemies of an attempt to create trouble. Through a fortunate circumstance, La Salle learned of the midnight meeting, and its purport and when the Indians prepared a council meeting at which they intended to disavow their friendship to La Salle, that bold leader altered the program by arising immediately upon the convoking of the assembly and informing his audience that he knew well their purpose and had full knowledge of their meeting with Monso the night before. Said La Salle: "We were not asleep, my brother, when Monso came to tell you, under cover of night, that we were spies of the Iroquois. The presents he gave you, that you might believe his falsehoods, are at this moment buried in the earth under this lodge. If he told the truth, why did he not show himself by day? Do you not see that when we first came among you, and your camp was all in confusion, we could have killed you without needing help from the Iroquois? And now, while I am speaking, could we not put your old men to death, while your young warriors are all gone away to hunt? If we meant to make war on you, we should need no help from the Iroquois, who have so often felt the force of our arms. Look at what we have brought you. It is not weapons to destroy you, but merchandise and tools, for your good. If you still harbor evil thoughts of us, be frank as we are, and speak them boldly. Go after this impostor, Monso, and bring him back, that we may answer him, face to face, for he never saw either us or the Iroquois, and what can he know of the plots that he pretends to reveal?" This bold speech confounded the Indians and established firmly La Salle's friendship with them.

22. *Fort Crevercouver.* In keeping with his purpose to establish a chain of forts as an extension of those already built along the St. Lawrence and the Great Lakes, La Salle resolved to build a fort at Peoria. Accordingly all hands were set to work and the first military stronghold ever built in Illinois was soon constructed. Simultaneously La Salle set to work upon the second ship which he had planned to build before starting upon his journey. He was expecting news from his other vessel, the *Griffon* which as we have

seen he had sent back to Niagara with a valuable cargo of furs, but no word came. He had suffered many misfortunes and the outlook was gloomy, and under the influence of his disappointments, it is said that he gave to his fort the name Crevecouer, which means "broken heart." This assertion has been questioned and the origin of the name has been otherwise credited, but Father Zenobe, the Recollect missionary who was with him at the time and continued in his association to the end of his life, states that the name was given on account of La Salle's feelings of grief and disappointment.

23. *La Salle Goes in Search of the Griffon.* At last, impatient of waiting, La Salle resolved to return to Canada and learn the fate of his vessel. Before starting, however, he laid out a program of action for the men he was leaving behind. Tonti was to assume command as Governor, Father Ribourde and Father Membre were to remain at Fort Crevecouer as missionaries amongst the Indians while Father Hennepin with two Frenchmen was to row down the Illinois to the Mississippi and then north in the Mississippi on a voyage of discovery to the sources of that river. The vessel was to be completed and all arrangements made to pursue the journey of discovery upon which the party had started out, on La Salle's return.

24. *Father Hennepin's Journey.* Father Hennepin started first —on the 29th of February, 1680, and, driving down the Illinois he in due time reached the Mississippi and thence his little party rowed up the Mississippi, meeting with several adventures, the most serious of which was capture and imprisonment by a band of Sioux Indians. Being released from the Indians by Greysolon Duluth, the famous French *Courier du Bois*, (wood ranger) he proceeded as far as the Falls of St. Anthony which he named, and went thence overland to Quebec, and in time to Europe. Father Hennepin never returned to America. One of his companions, Michael Accou, came back to Illinois and will be heard of again as this story proceeds.

25. *La Salle Starts for Frontenac.* La Salle set out on his journey and reached Fort Frontenac, May 6, 1680. Even before proceeding that far, however, he had received the most distressing news. He learned that he had not only lost the *Griffon* and her cargo worth 10,000 pounds, but a ship from France containing his goods worth more than 25,000 livres had been wrecked at the mouth of the St. Lawrence and was a total loss—that of twenty men from Europe engaged to join him, some had been detained by his enemies, and all but four of the others, being told that La Salle was dead, had

left for Europe again. His agents had plundered him, his creditors had seized his property, and several of his canoes richly laden had been lost in the Rapids of the St. Lawrence.

26. *Mutiny at Fort Crevecoeur.* La Salle was still to hear further distressing news. Within a few days after leaving Fort Crevecoeur, he had stopped at the Kaskaskia village made familiar to us by Marquette's visits, and just recently passed by La Salle's party. Here the rocky elevation nearby which has since become known as Starved Rock, attracted his attention, and he judged it a good location for a fort. Meeting two of the men he had sometime before sent back to inquire about the *Griffon*, he sent word by them to Tonti to examine the site of the rock, to determine if it would be suitable for a fort. Receiving this word, Tonti with Father Ribourde pushed up the river to the Rock, and in his memoir tells us what happened while he was gone. "Whilst I was absent, all my men deserted. They took away everything that was finest and most valuable and left me with two Recollects and three Frenchmen newly arrived from France. Stripped of everything, and at the mercy of the savages." The fort had been destroyed and everything of value carried off or thrown into the river.

27. *Beginning Anew.* Thus was La Salle stripped of everything. But, though his resources were apparently exhausted, and his projects defeated, he did not despair. Before the receipt of all this bad news, he had procured materials for his vessel on the Illinois River, and necessary tools and supplies for his Illinois party and with indomitable courage, he set to work devising means to get these things to Illinois. So dogged was he in his determination that by the tenth of August, he was able to set out for the Illinois again, this time accompanied by another faithful lieutenant, François Dauphine de la Forest, a surgeon, ship carpenters, joiners, masons, soldiers, voyageurs and laborers, in all, twenty-five men.

28. *Tonti and the Recollects.* Leaving La Salle on his way back to the Illinois for a brief space, we may trace the action of Tonti and the Recollects in Illinois. The missionaries and the few Frenchmen that remained faithful, remained in the vicinity of Fort Crevecoeur until September and Tonti made journeys up and down the Illinois doing whatever seemed best until an Indian outbreak occurred. The Iroquois, the traditional enemies of the Illinois, came from the East in September and began a savage warfare, in which Tonti was involved and played a most heroic part. It became ex-

pedient however, for him and the Frenchmen to quit the territory, and accordingly they set out on the eighteenth of September for Mackinac.

29. *The Assassination of Father Ribourde.* Tonti tells us in his memorial that after making five leagues in the canoe (Father Membre who was with him at the time says it was eight leagues), "we landed to dry some peltries which were wet. While we were repairing our canoe, Father Gabriel de la Ribourde told me he was going aside to pray. I advised him not to go away because we were surrounded by enemies. He went about 1,000 paces off and was taken by forty savages of the nation called Kickapoo who carried him away and crushed his head. Finding that he did not return, I went back to look for him with my men. Having discovered his trail, I found it cut by several trails which joined and ended at last in one." Though Tonti and Father Membre searched diligently, throughout the night and all of the next day, they found no further trace of Father Ribourde, and were obliged to proceed, leaving him behind. Some time afterwards, portions of Father Ribourde's personal belongings, part of his breviary, his beads, and crucifix, were found in the possession of Indians of the Kickapoo tribe and it was learned that a party of that tribe came upon Father Ribourde, killed him and secreted his body. Father Ribourde's was the first blood shed in the cause of religion upon the soil of this state. The site of this first martyrdom is somewhere between the modern cities of Morris-town and Ottawa, and deserves to be marked by a cross or grotto as a memorial of this good priest and the site of the first shedding of blood for the Faith on our soil. Tonti and Father Membre after giving up hope of finding Father Ribourde, proceeded on their journey, passed up the lake, stopped at Green Bay and travelled from there to Michilimackinac where they resolved to stay until they had tidings of La Salle.

30. *La Salle Back in the Illinois Country.* By the fourth of November we find La Salle at the ruined fort of St. Joseph which the mutineers from Fort Crevecoeur had wrecked and pillaged. Almost without stopping he ascended the St. Joseph River and crossed the portage to the Kankakee, as on his former voyage, and was soon on the Illinois.

31. *A Sea of Buffalo.* In his impatience to reach Tonti and the few loyal adherants, La Salle had very little time or inclination for any thing else, but while passing along the Illinois River somewhere near the center of the present state a sight met his eyes that moved

all his party to wonder. "Far and near," says Parkman, "the prairie was alive with buffalo; now like black specks dotting the distant swells, now trampling by in ponderous columns or filing in long lines, morning noon, and night to drink at the river—wading and plunging and snorting in the water, climbing the muddy shores and staring with wild eyes at the passing canoes." His party shot several of the big cattle, and other game during a hunt which they organized, and pressed on.

32. *War's Devastation.* The party passed on through the great Kaskaskia and found it deserted and in ruins. They also found abundant and ghastly evidence of the slaughter which the Iroquois had committed in the savage war which Tonti and the Recollects left the region to escape. They proceeded down the river and found themselves in a valley of horrors. On one side of the river they saw successive abandoned cabins of the Illinois, and on the other, of the Iroquois, evidences of the flight of the Illinois and the pursuit of the Iroquois. They passed Peoria Lake and reached Fort Crevecoeur which they found demolished as they had expected from previously obtained information. The vessel on the dock was entire, but the Iroquois Indians had drawn out the nails and spikes which held it together. On one of the planks was written in French, "Nous sommes tous sauvages," meaning, "We are all savages." As they drew near the mouth of the Illinois River, they saw a meadow on their right, on the verge of which they noted several human figures erect, but motionless. They landed and approaching the place found the grass all trampled down and all around were strewn the relics of the hideous orgies which formed the sequel of an Iroquois victory. The figures were half consumed bodies of women still bound to the stakes where they had been tortured. There were other sights too horrible to record. All the remains were those of women and children. The men, it seemed had fled and left them to their fate.

33. *La Salle Sees for the First Time the Mississippi River.* Again entering the canoes they descended to the mouth of the Illinois River and La Salle's eyes for the first time rested upon the Mississippi. In a sense that moment was the culmination of many of his dreams, but he had little time for reflection. He was impatient to find Tonti and his party and accordingly, having stripped the bark from a great tree overhanging the river, as a means of catching any future traveler's eye, he fastened to it a board with a drawing of his party and a peace pipe for the information of the Indians, and for Tonti's information should he happen that way, a letter stating that he (La Salle) had been at that point and had returned up the river.

Photo Courtesy of *Chicago Evening Journal*

DELEGATION URGING PRESERVATION OF PORTAGE SITE.

Left to right—Robert B. Knight, Dr. Otto L. Schmidt, Dr. Charles J. Whelan, Mrs. E. W. Bonis, County Commissioner, Joseph J. Thompson, Anton J. Cormack, President of County Board, Dr. Lucius M. Zeuch.





34. *Back up the Illinois.* Retracing their course in feverish anxiety, they rowed as white men had never done before on the Illinois River, but in spite of La Salle's disturbed state of mind, a natural phenomenon moved him sufficiently to inspire a memorandum. It was nothing less than the passing of a great comet which not only attracted La Salle's attention but caused much excitement in civilized centers of all the world.

35. *Tracing Tonti.* By the sixth of January, 1681, the little party reached the junetion of the Kankakee and Illinois Rivers, and instead of branching off in the Kankakee, the stream on which they came, they pressed on up the Illinois and soon discovered a rude cabin in which they found evidences as they believed of the recent presence of Tonti and his companions. Cheered by their discovery they hurried on overland towards the St. Joseph and after a very difficult tramp, reached Fort Miami where La Forest and the men left with him welcomed them.

36. *The Winter at Fort Miami.* Thus had La Salle crossed and recrossed Illinois in search of Tonti and his men, and was still without knowledge of their whereabouts. It was winter, however, and further journeying held little promise of success. Accordingly he determined to spend the winter at his fort. But while La Salle thus paused in his search, he was not idle, he devoted himself to establishing good relations with the various Indian tribes, and other important work, and he never lost sight of his purpose, to explore the Mississippi to the sea. With the Spring he began active preparations for the continuance of that enterprise.

37. *Beginning All Over.* Having fully determined to start again on his explorations, he decided to go back to Canada, appease his creditors and secure further means for the prosecution of his work. Accordingly, near the end of May he set out from Fort Miami, and after an easy voyage reached Michilimackinac where it was with great joy he found Tonti, Father Membre and the few faithful followers. In his laconic way Tonti says, "He (La Salle) was very glad to see us again, and notwithstanding all reverses we made new preparations to continue the exploration which he had undertaken."

38. *Preparations for Another Start.* Without delay La Salle, Tonti and Father Membre set out for Fort Frontenac, paddling their canoes one thousand miles and reaching their destination safely. Again was La Salle confronted with his misfortunes. Harrassed by his creditors and forced to beg additional help, his position was extremely difficult. So loyal was Governor Frontenac, however, that

through his assistance and that of his secretary, Barrois, an able business man, and the help of a wealthy relative, he again placated his creditors and secured sufficient additional means to undertake another journey. After making his will in favor of a cousin, François Plet, to whom he was greatly indebted, he gathered a new force and set forth once more.

39. *Moving Again.* Writing to a friend, in France, La Salle expressed the hope that this journey would "turn out well, for I have M. de Tonti who is full of zeal, thirty Frenchmen, all good men, without reckoning such as I cannot trust, and more than one hundred Indians, some of them Shawnoes, and others from New England, all of whom know how to use guns." As the party proceeded others were added and there were some desertions, so that the expedition finally included fifty-four persons. In the dead of winter, the last days of December, 1682, the party reached the Chicago River. There they made sledges upon which they placed their canoes, the baggage, and a disabled Frenchman, and dragged them from the Chicago to the northern branch of the Illinois River, and proceeded down its frozen course. It was not until they passed Lake Peoria that they found open waters. We need not dwell upon this trip. The most hastily performed of all of La Salle's journeys through Illinois, but we will be interested in its conclusion at what is now New Orleans.

40. *Proclaiming Sovereignty and Planting the Cross.* On the ninth of April the party having successfully descended the Mississippi to the Gulf of Mexico, and preparations having been completed, the ceremony of proclaiming sovereignty, taking possession of the country for the King of France and planting the cross took place.

41. *The Ceremony.* A detailed report of these great ceremonies has been preserved in the Department of Marines at Paris from which it appears that everything being in readiness, the entire party, under arms, chanted the *Te Deum*, the *Exaudiat*, the *Domine Salvum fac Regem* and then after a salute of firearms and cries of *Vive le Roi*, a column was erected and La Salle standing near it proclaimed in a loud voice: "In the name of the most high, mighty, invincible, and victorious prince, Louis the Great, by the grace of God, King of France and Navarre, fourteenth of that name, this ninth day of April, one thousand six hundred and eighty-two, I, in virtue of the commission of his majesty, which I hold in my hand, and which may be seen by all whom it may concern, have taken, and do now take in the name of his majesty, and of his successors to the crown, possession of this country of Louisiana, the seas, harbors, ports, bays, adjacent

straits, and all the nations, peoples, cities, towns, villages, mines, minerals, fisheries, streams, and rivers comprised in the extent of said Louisiana, from the mouth of the great River St. Louis, on the eastern side \* \* \* of which and of all that can be ceded, I hereby take to witness those who hear me, and demand the act of the notary as required by law." Whereupon the whole assembly responded with shouts of *Vive le Roi*, and salutes of firearms. "After which La Salle said that his Majesty as an eldest son of the Church, would annex no country to his crown without making it his chief care to establish the Christian religion therein, and that its symbol must now be planted, which was accordingly done at once by erecting a cross, before which the *Vexilla Regis* and the *Domine Salvum fac Regem* were sung.

42. *Witnesses of the Ceremony.* The notary who accompanied the party drew up a document called a Proces Verbal, reciting all the details of the ceremony and requiring the signature of witnesses thereto. The following attached their names to this document in the manner here written.

De La Salle	Pierre You
P. Zenobe, Recollect Missionary	Gilles Meuroret
Henry De Tonti	Jean Michel, Surgeon
Francois De Boisrondet	Jean Mas
Jean Bourdon	Jean Dulignon
Sieur d'Autray	Nicholas De La Salle
Jacques Cauchois	

43. *Returning from the Gulf of Mexico.* The return journey need not be dwelt upon. Near the end of January, 1682, the party arrived at the Chicago River. By the middle of July they had rowed up Lake Michigan to Michilimackinac. La Salle resolving to go to France to arrange for planting a colony on the Gulf, directed Tonti to "go and collect together the French who were on the River Miami and construct the fort of St. Louis in the Illinois. Tonti proceeded to execute the design and was but just begun at his fort when La Salle, having changed his plans joined him. Together they set to work at the fort and it was finished in March, 1683. La Salle presently left for France and Tonti remained as Governor of the Illinois with his castle, Fort St. Louis, on the Rock of the Illinois. (Starved Rock.)

*(To Be Continued)*

JOSEPH J. THOMPSON.

*Chicago.*

## IN MEMORY OF THE MEN WHO FIRST SAW CHICAGO

Dr. L. H. Zeuch, 3014 Fullerton Avenue, for many years a member of the Chicago Historical Society, and Robert Knight, deputy commissioner of buildings, are fostering a movement that has as its object erection of a memorial to the men who first hit upon Chicago as the site of a commercial center. These they conceive to have been voyageurs and missionaries—and Indians—who, in the latter half of the 17th century, established trade intercourse that they believe will have reached its greatest fulfillment only when the lakes-to-gulf water-way project has been realized.

Following several years of research devoted to a verification of their facts, Dr. Zeuch and Mr. Knight collaborated on the article printed below.

### STORY OF CHICAGO PORTAGE

The story of the Chicago Portage, which is the name given to the passage that connected the south branch of the Chicago River and Desplaines River, is the story of the beginning of Chicago itself. Chicago's location was not an accident. Long before the coming of the white man, even before discovery of America, the site of the present city was an important meeting place of the Indians in their migrations to and from the Great Lakes and the Mississippi Valley.

Histories record the importance of the Chicago Portage and recount the deeds of the valorous voyageurs and missionaries and of the Indians and traders who passed through it. Furs that were purchased for one string of beads or a tomahawk and subsequently sold for hundreds passed over it on their way to Paris.

It was here that Louis Joliet and Father Marquette passed through in the year 1673 returning from the discovery of the Mississippi River. They were the first white men to visit the site of Chicago.

### MARQUETTE FIRST PIONEER

Here Father Marquette camped during the winter of 1674-75 on his return voyage to found a mission among the Indians about Starved Rock. He was the first white man to permanently reside at the site of Chicago. In the year 1679 LaSalle and Tonti passed through here with their expedition to take possession of the Mississippi Valley in the

name of King Louis XIV of France and to build forts and to establish French colonies. The failure of LaSalle's plans and the driving out of his colonists left the region in the possession of the Indians and for one hundred years the country was closed to the white men until the treaty of Greenville in 1795 again opened the Chicago Portage to commerce.

In the days of no roads and no settlements this was one of the few passageways connecting the St. Lawrence-Great Lakes system of waterways with the Mississippi and its tributaries. It was the great highway of travel and transportation.

In 1816, by treaty with the Indians, a strip of land twenty miles wide (ten miles north and ten miles south of the portage and about parallel with it) was ceded to the government to facilitate the construction of a military road and a proposed ship canal. The "Indian Boundary Line" as shown on all maps of Chicago, gives the location of this strip. The Illinois and Michigan canal was the direct result and Chicago's greatness began with the conception of this waterway and its opening to commerce.

#### FELL INTO DISUSE IN 1836

The old Chicago Portage was used until about 1836, when through the removal of the Indians from this region by the government and through other causes it fell into disuse. The exact route of the passage from the Chicago River to the Des Plaines by way of the old Chicago Portage is not marked and no one gives very explicit directions as to its location. However, landmarks of this historic artery of trade in the seventeenth century are still to be found.

Many centuries ago the shore line of Lake Michigan was a little west of Riverside, Ill., and the Des Plaines river emptied directly into the lake. The lowering of the lake level advanced the shore line and the Des Plaines for a time flowed through what was later known as Mud Lake. A further lowering of the lake level caused the Des Plaines to flow south and southwestward to the Illinois River through the old outlet of Lake Michigan into the Des Plaines valley, leaving Mud Lake little more than a slough which drained into the Des Plaines through a small creek and connected with the forks of the south branch of the Chicago river. This allowed continuous passage by water from the Des Plaines to Lake Michigan.

In dry weather a "portage" or "land carry" was necessary between the Chicago River and Mud Lake. This usually extended from about the present location at Western Avenue and the west fork of the south branch to a short distance east of Kedzie avenue, where

Mud Lake was entered. The present course of the Chicago River from Kedzie avenue to its junction with the Ogden ditch at West 39th Street and South Central Avenue follows very nearly the old channel worn by the Indians and traders through Mud Lake. The old channel from that point turns southwest to the present line of the Chicago & Alton tracks where the little creek began, which was the outlet of Mud Lake to the Des Plaines.

#### LOOKS SAME AS IN 1673

East of the Ogden dam for only a short way does this creek follow its original course, but west of the Ogden dam, which is built square across it at Harlem avenue, the creek is almost identically the same as it was, even to the maples or "The Plein" upon its banks when Joliet and Marquette paddled into it in 1673 to obtain a little later their first glimpse of the site of Chicago.

This historic creek is a few hundred feet south of the boundary of the Cook county forest preserve which lies between Harlem Avenue and the Des Plaines River at 49th Street. The diversion of the Des Plaines River which accomplished the purpose that the Ogden dam failed to do, by preventing the spring floods coming down into the Chicago River, has left the creek and the old bed of the river quite shallow, but their beds and banks are unchanged otherwise. A marker on monument should by all means be placed on this historic spot to preserve its location to posterity.

The length of the "land carry" or "portage" varied greatly with the seasons. At times it was less than a mile; at others three miles and at others it was seven miles, right to the Des Plaines River. When the Des Plaines was dry or nearly so, the "land carry" was often over 100 miles long or to beyond the mouth of the Vermillion River below Starved Rock.

#### COURSE OF OLD LAND CARRY

The old "land carry" began at the forks or about opposite the present beginning of the sanitary canal at the west fork of the south branch and extended along the north bank of the river and Mud Lake to and along the Des Plaines River. From a little west of South Cicero Avenue its route followed the old Tolleston beach, which is very conspicuous as a low sandy ridge. It then ran westward and bearing slightly to the south, crossed West 39th Street just west of South Central Avenue. It ran thence through Mount Auburn Cemetery, crossing Harlem Avenue about 200 yards south of West 43rd Street

and extending through the Cook County forest preserve to the Des Plaines River. The Des Plaines was forded at this point and the road continued on the west side of the river along the ridge about to where the old Tolleston beach and the old Calumet beach came together. This is at about the point where Joliet avenue and West 47th street in Lyons connect with the Chicago and Joliet road.

The Chicago and Joliet road from this point on follows very nearly the original course of the old portage road to La Salle, Ill., passing through the towns of Joliet, Channahon, Morris, Seneca, Marseilles, Ottawa and Utica.

#### LOCATION EASILY ACCESSIBLE

Just below the old fording place in the forest preserve is the place of embarkation upon the Des Plaines. It marks the end of the seven mile "land carry" from the Chicago River. It is situated right where the Des Plaines cuts through the old Tolleston beach, about 1,200 or 1,300 feet south of the line of West 43d street. This location is easily accessible by automobile; or it may be reached by walking from the car line down Harlem avenue to 43d street and turning into the forest preserve west to the Des Plaines River.

This spot as well as the entrance to the Portage creek should be marked by a permanent monument to preserve and identify it and to stimulate a study of the history of the great northwest and of its development in which both played the greatest and most important parts.—Reprint from the Chicago Daily News of Dec. 21, 1920.

## EDITORIAL COMMENT

**Seven Years of Effort.** This month of January marks the end of seven years effort to gather and publish basic data relating to the history of the Catholic Church and the Catholic people in the central part of the United States, starting where the Church started and following its development through the years.

Looking back over these seven years one must be somewhat startled by the volume of foundation matter that has been brought together and to the light of day. This must be especially true for those who had no idea of the magnitude of the part played by the Church and by Catholics in the discovery, exploration, settlement, development and progress of the region.

At the same time it must be gratifying to all Catholics to know that their Church and their co-religionists bore such an honorable as well as conspicuous part in everything that has made our state and our country great and worthy and honorable.

We are convinced that our non-Catholic fellow citizens also have pride and satisfaction in the contemplation of the lives and achievements of the pioneers, the most worthy of whom were the saintly missionaries who blazed the way for the teeming millions who were to find plenty and happiness and comfort in this most favored of all God's possessions.

At the beginning of another year, after seven years of faithful labors, is it too much to beg that a more general interest on the part of our fellow Catholics be manifested in this work? We have been submitted to a seven year test. Is the work a worthy one? All should now be able to judge. If it is will you not make manifest your appreciation?

**The Marquette Anniversaries Thus Far.** All of the observances and celebrations of the first journey of Father Marquette to the Illinois country, held during the year 1923, have been described in former numbers of the Illinois Catholic Historical Review. In this number we have attempted a description of the observances of the two hundred and fiftieth anniversary of his second journey to this region in so far as that visit related to Chicago.

Our readers have been made familiar with the Marquette story through the Marquette letters or journals which we have heretofore published in full and through many commentaries of historians and others that have appeared in our columns, but we believe readers of this number of the Review will get a peculiar satisfaction from the contents of this issue and especially from the sermon of Father Mertz, the address of Father Noonan and the masterly oration of Hon. Quin O'Brien.

The three observances noted and described in this issue and the action of the City Council promulgated through the proclamation of the Mayor designating December 4th, Marquette Day in the City of Chicago and urging its annual observance mark the actual accomplishments in the cause of due recognition of Father Marquette for the year 1924.

There remains for the year 1925 due recognition and observance of the culmination of all Father Marquette's labors, the establishment of the



THE CHICAGO PORTAGE SITE IN 1924

A beauty spot on the route traveled by Marquette, Joliet, and all early visitors and traders. Loved for this publication by Lucius M. Zeuch, M. D.



Church in mid-America. This stupendous event occurred on April 11th, 1675. The Knights of Columbus have pledged themselves to the sponsorship of appropriate observance of this important anniversary and preparation will soon be begun to redeem that pledge.

**A Decision Much to be Regretted.** The Supreme Council of the Knights of Columbus at the instance of the Fourth Degree branch of the Order set out upon some history work and by the announcements raised high hopes of some worthwhile work. Commissioners were appointed and a program was adopted through which a few publications appeared but the work did not prove to be of the character the situation demanded and was abandoned.

At the very last a program was hit upon that would have been of incalculable value had it been adopted and carried out. This plan of procedure contemplated the preparation and publication of a history of each state in the Union in a separate volume, prepared by a writer of ability and historical information in each state.

It is to be hoped that this plan may be revived and that the contemplated series of State histories will become a reality. It is only by some such plan that a satisfactory general history may become possible. Let a series of State histories like this be published and even though some or all of them be defective, historians of this and succeeding generations will be encouraged to seek out the defects and imperfections and address themselves to the compilation of general histories that would be of the highest degree of usefulness.

Fellow members of the Knights of Columbus let us beg you to unite with us in urging the Knights of Columbus to reconsider their action and undertake this splendid work.

**A Brief History.** In this number of the ILLINOIS CATHOLIC HISTORICAL REVIEW we are running an instalment of a manuscript prepared by the editor from notes and data gathered during several years of historical studies under the title, "Two Hundred and Fiftieth Anniversary History of Illinois."

As will be seen it is written in a popular style and intended to be as pleasant from a reading standpoint as history may reasonably be made. While it is written in an appropriately serious vein it is thought not to be ponderous or so deep as to discourage the youthful or beginners.

The chief reason for the publication of the chapters presented herewith is to secure the reaction of readers. What do you think of such a work? Is it worth reading and if so is it worth publishing? In seeking the judgment of readers the question of profitableness is not taken into account. Suppose we admit that the prospects of profit from such a publication would not be especially bright. Is it, anyway, such a work as should be available in our libraries and schools, public and private and if so how may it be made available?

**Discover Traces of Well Dug by Trappist Monks.** Excavators seeking to solve the mystery of the ancient Cahokia mounds, discovered a shallow hole on Monk's Mound which is believed to be what remains of a well dug by the Trap-

pist monks, who lived on the top of the Mound more than 100 years ago. This ancient well is the only existing evidence of the Trappist colony, according to Edward Payne of Springfield, noted collector of Indian relics.

Written history, however, tells the story of the courageous colony of religious men, who, living atop the great Mound since named for them, fought and lost a gallant fight against the ravages of disease and natural hardships, and of whom almost no trace now remains.

In 1808 several Trappists left their home in Kentucky, traveling westward in search of new land, and while using St. Louis as a base from which to investigate near-by possibilities, chanced to travel into the mound district. Being impressed with the ideal conditions which the mounds afforded for a Trappist's home, they negotiated the purchase of 400 acres of farm land, including the largest mound, since known as Monk's Mound.

The monks' home was founded upon this Mound in 1810, and included some twenty small buildings. Members of the organization, many of them well educated, lived their lives atop this huge rectangular hill, spending their time in prayer and sacrifice, and gaining their sustenance from small plots of grain and vegetables which they cultivated.

They lived in perpetual silence, using gestures to convey messages to each other. Their food consisted only of vegetables, soups and milk. Day for them began at 2 a. m. and lasted until 7 or 8 at night. Trappists wore a gown of white and a crown scapular, and at night they merely doffed the scapular and slept in their robes on coarse straw cots.

Misfortunes overtook the colony before they had been long in their new home. Forced to drink impure water, many were made ill with feverish attacks, but those strong enough to resist dug the well, which still exists, and health was soon restored. They lived in their seclusion for several years until malaria fever spread through the entire community, causing the death of many. The few that survived, discouraged and disheartened, left Cahokia forever, going first to Pittsburg and finally back to France.

At the death of a Trappist, all of his brethren would gather in the death chamber and pray continuously until the last spark of life went out. After the funeral, which was very simple, the survivors laid out the grave for the next persons to die. Because of this practice, it was often said the Trappists dug their own graves. Graves were marked with a simple wooden cross bearing the name of the deceased and the date of death.

**For an Institute of Church History.** The immediate creation of an American Institute for Church History is needed, if invaluable materials for the writing of American Catholic Church history are not to be lost for all time. Dr. Peter Guilday, of the Catholic University, declares in a brochure, "On the Creation of an Institute for American Church History," which he has privately printed. He proposes that the institute be established at once.

"If the Catholic Church in the United States is to be given the place it deserves in the history of the nation," he says, "it will only be done by bringing to light the history of the past."

The author of the pamphlet seeks through the institute to do two things:

First, he would remove three great handicaps to the writer of American Catholic history. He would establish a National Catholic archives, whose source-

collections would be preserved available to scholars; he would create a National Catholic library where all printed materials on American Catholic history would be assembled; and he would found an institute proper for America Church history, where specialists would be trained for a service woefully undermanned—workers who by gathering invaluable Catholic historical materials would halt the tragedy of their careless destruction.

Second, he would make of this instrument for the saving of American Catholic history, an imposing centenary monument to John Gilmary Shea such as that greatest of American Catholic historians would himself applaud.

Dr. Guilday calls attention to only a few of the appalling and unpardonable instances of destruction of Catholic historical data in this country, then passes on to the practicability of his proposal for the Institute.

For all three phases of the project, there already exist admirable beginnings, sound healthy bases on which to build, he says. The embryo of the archives is at hand in three collections, the Shea Collection at Georgetown University; the Baltimore Cathedral archives, largely national in scope, and the Cahokia Archives of America, at the University of Notre Dame.—*N. C. W. C.*

## GLEANINGS FROM CURRENT PERIODICALS

**Marquette Statue Is Put in Place in Rome.**—Word has been received here of the placing of the original plaster cast of a notable statue of Father Marquette on exhibition at the Vatican, Rome, at the request of Pope Pius X. The cast is that of the statue made by Gaetano Trentanove to represent Wisconsin in Statuary Hall, Washington, D. C.

Chevalier Trentanove resided in Milwaukee many years and is a sculptor of note. He now has a villa near Florence, Italy. His statue of Father Marquette was chosen to represent Wisconsin at Washington because of the great missionary's contribution to the advancement of civilization through his wide explorations and preaching.

**Early Lake Superior Copper Mining.**—In the Wisconsin Magazine of History for December, 1924 appears an article by Louise Phelps Kellogg on "Copper Mining in the Early Northwest." The Indians mined copper on Lake Superior. Copper pieces to the number of 13,000 have been recovered from Wisconsin mounds alone. Prehistoric Indian mines have been found on the north shore of Lake Superior and on Isle Royale. "William H. Holmes, one of our leading archeologists, is convinced that the Lake Superior mines were worked by Indians for hundreds of years." Jacques Cartier in 1535 was presented by an Indian chief with "a great knife of red copper that came from the Saguenay." In 1653 Father Bressani wrote of seeing copper from distant parts. Father Allouez in 1665 made a report on copper deposits on Lake Superior. The intendant of New France reported on the Lake Superior mines in 1710. But no practical mining was undertaken by white men until Louis Denis Sicur de La Ronde, a lieutenant in the French navy, began prospecting in 1734 in company with St. Pierre. A little vessel was built at Sault Ste. Marie to transport men and supplies to Fort La Pointe, miners were engaged and great hopes were entertained of success; but his death brought his efforts to an end in 1740. An abortive attempt was made by British traders in 1771 to mine on the Ontonagon River. The vast distances over which the ore had to be transported, the dangers of navigation, the severities of the climate, the lack of settled population and the unstable equilibrium of the natives were causes that led to what "can only be regarded as an heroic failure."

**Priest Describes Buffalo Hunt.**—The North Dakota State Historical Society Collections, volume five, just issued, contains a letter translated from the French of M. Beleourt, A. M. C., written from Minnesota in November, 1845, in which he gives an animated account of a buffalo hunt. The hunters whom this missionary was accompanying were half breeds. "We had hardly traveled more than a half hour," he writes, "when we caught sight of a herd of buffalo bulls. We recognized them from quite a distance by their habit of keeping farther from each other than the cows do. We advanced at a gentle

gallop and were within two or three rods of them while they were still grazing peacefully. Then we slowed our horses down to a walk; for if one goes up softly, they do not take flight until one gets very close to them. Although they showed little anxiety at our appearance, they gave evidence of bad humor. Some threw into the air eddies of dust with their front hoofs; others rolled on the ground like horses, then with the agility of a hare, they sprang up quickly. A few, more careful of their gravity, looked at us fixedly, letting escape from time to time a dull and muffled bellowing. The twitching of their tails showed us, nevertheless, that our presence was not any more agreeable to them than to their companions.

"At last the signal was given; we strike spurs to our horses and these thick and heavy masses flee swiftly before us. Several are overthrown at the first onslaught; others, feeling themselves mortally wounded, stop, furiously tearing up the ground or pawing it with their front hoofs like rams. Under a bristling tuft of hair their eyes sparkle with rage and warn the most intrepid hunters to keep at a respectful distance. The instinct of the buffalo leads them to gather together in a mass when they are attacked. The bulls who have gotten separated from the cows gather together first, then flee before the horses until they rejoin the cows; the latter gather together in their turn and flee before the former, but much more rapidly. To reach the cows one must get through the compact phalanx of the bulls and it is in this that the chief danger lies."

The reason for the extinction of the bison from our western prairies becomes apparent when one reads of the spoils of this one hunt. "After the first course, which lasted about a half hour, I counted one hundred and sixty-nine cows. We camped near the place. The next morning in another course one hundred and seventy-seven were brought down. The third day several horsemen rested; those who did hunt brought back to camp 114 cows, the fourth day 168 cows were killed. In all there were 628 cows." Much meat was lost by the way the meat was cut up by the women. Pressed out into long shreds, the meat was stretched on drying frames like pieces of linen; and when dry was pulverized, mixed with melted fat, seasoned with dried fruits, and packed in skin sacks.

The priest goes on to say: "We numbered in all 309 souls; I had catechised regularly 68 children, Mass was said every day; God was served and glorified by the union that reigned among all the members of our little community. Several heard Mass every day, and every Sunday from ten to fifteen came to the Holy Table. On these days I gave instruction in the language of the country; this attention pleased the half breeds exceedingly, accustomed as they are to hear preaching only in the French language which they understand."

**French Fur Traders of New France.**—The Massachusetts Historical Society Proceedings for the year 1923-24 contains an interesting account, by W. B. Munro, of the character and ways of the so-called *courieur-de-bois* of the French possessions in America in the seventeenth century. "Beaver was the fur of furs," says Mr. Munro; "the mainstay of the trade and the dependence of Canada upon it was complete. Hence the French colonists on the St. Lawrence regarded their control of the beaver country as the very

keystone of commercial and political policy." The source of the beaver pelts was the great region now covered by the States of Ohio, Illinois, Wisconsin, Michigan, Iowa and Minnesota. "The most active figure in the fur-trading system was the individual forest trader, the *courieur-de-bois*. He was the organizer and captain of redskin commerce, the liaison officer between the tribes of the West and the commercial companies which maintained their warehouses at Montreal. Usually a man of good birth with some military training and fair education, the average *courieur-de-bois* was a commercial rover by choice; he was not an outcast from civilization. He became a forest trader because the life appealed to him." Young gentlemen, some of noble birth, saw in the fur trade an opportunity of acquiring fortunes and plunged into it, some for a year or two in the wilds, and others held by the attractiveness of the free life they led, remaining many years in the wilderness with occasional visits to civilization. "The *courieur-de-bois* learned to live like a savage and he did not always forget the art when he came back to the shores of the St. Lawrence. The manners and morals of these traders, so many of whom were young *gentilshommes* of good family, permeated the whole social life at Quebec and Montreal and greatly to its detriment."

These traders did not transport merchandise to any great extent. "Their real business was to gather large bodies of Indians together and pilot them down the trade routes to Montreal in time for the summer fairs. The French trading posts at Detroit, Mackinaw, Green Bay and elsewhere were not store-houses for merchandise and very little actual bartering went on at any of them. It was the idea of the French that the trade should come to the colony, not that the colony should go to the trade."

"When the largest flotilla of the summer came down the lakes the governor of the colony usually arrived from Quebec and opened the fair with a solemn pow-wow in which pledges of friendship were given and received." Clothing, utensils, personal ornaments and brandy were the articles most sought by the Indians in exchange for their furs. "The Church in New France did its best," Mr. Munro says "to stop the exchange of brandy for furs at these colonial fairs and its long fight in this connection forms one of the bright pages in the annals of the trade; but the Church, in spite of its unremitting efforts, never succeeded in Volsteading the colony. This was because the traders had the ear of the colonial authorities and convinced them that without brandy the Indians could not be kept within the French sphere of influence. They would divert their furs to Albany where they would get rum and heresy into the bargain."

**The French in Illinois.** Francis X. Busch, in an address delivered before the Illinois Historical Society, recently printed in the 1922 volume of the Transactions, traces the coming of French explorers to Illinois from Father Marquette and La Salle in what he calls the Exploratory Period, through the Revolutionary period to the meeting of the first territorial legislature in 1812. Mr. Busch takes pains in foot-notes to indicate the exact location, as far as known, of the various forts and villages connected with the travels of these pioneers. Father Marquette, on his voyage up the Illinois River, stopped at an Indian village called Kaskaskia. This was not, however, located at the site of the village of the same name later founded by the French, but near Utica, Illinois. "The mission (begun by Father Marquette)

was removed to Peoria when Tonti removed Fort St. Louis there. In 1700 Father Gabriel Marest, the Jesuit priest in charge, again removed the mission southward to the lower end of the Mississippi bottom, near the present site of Kaskaskia."

Fort Frontenac, over which La Salle, then newly raised to the nobility, was appointed governor by Louis XIV, was near the site of Kingston, Ontario; and Fort Crevecoeur, "probably the first permanent structure erected by white men in Illinois," was built by La Salle near the present site of Peoria, Illinois. In speaking of La Salle's voyage in the ship Griffon, built by him and his party on Lake Erie in August, 1679, Mr. Busch gives the erroneous impression that the Griffon proceeded down the west shore of Lake Michigan and thence eastward to the mouth of the St. Joseph River, Michigan; whereas that vessel turned back at Green Bay and was never afterwards heard from. Malamet or Maramech, the fort built by Nicholas Perrot, a French trader from Quebec, was located "very probably at or near the site of Marameg on the Fox River."

The Jesuits had maintained a mission at Cahokia from Marquette's time up to 1699 when Seminary priests from Quebec arrived. Mr. Busch, in locating the site of the Mission of the Guardian Angel, places it "at or near the mouth of the Chicago River." On September 27, 1717, the Illinois country which had hitherto been a dependency of Quebec, was incorporated with Louisiana and became part of that province.

**Church in North Dakota.**—The Quarterly Journal of the University of North Dakota for April, 1923, in an article on "Early Religious Activities" by Charles H. Phillips, gives the following notes on the beginnings of the Catholic Church in that State.

"There are stories of a Catholic priest who came out with the Hudson Bay Company as early as 1812. His purpose was to exercise a moral restraint on the members of the Company and to make an attempt at the conversion of the Indians. The Sioux were on this side of the river and were continually at war with the Chippewas of the Minnesota lake region. Some French adventurers were also in the country and through intermarrying with the Indians, became the progenitors of the half-breeds still living along the Canadian border. This priest is reported to have built a sod chapel at St. Joseph which was later renamed Walhalla. This was probably the first white settlement in the State." Missions were established at Pembina as well as at Walhalla.

**History of Stevenson County, Illinois.**—In 1854 William J. Johnston wrote for the Freeport Bulletin a series of papers entitled: "Sketches of the History of Stevenson County, Illinois, and Incidents connected with the Early Settlement of the Northwest." These papers were afterwards reprinted in a book issued at Freeport, which became so scarce that but two copies were known to S. J. Buck when he wrote his "Travel and Description, 1765-1865" for the Illinois State Historical Society. One of the original copies is in the Newberry Library, Chicago; the other is in Madison, Wisconsin. The entire book is now reprinted in the latest volume of the Transactions of that Society from a manuscript copy in its possession. In the earlier chapters

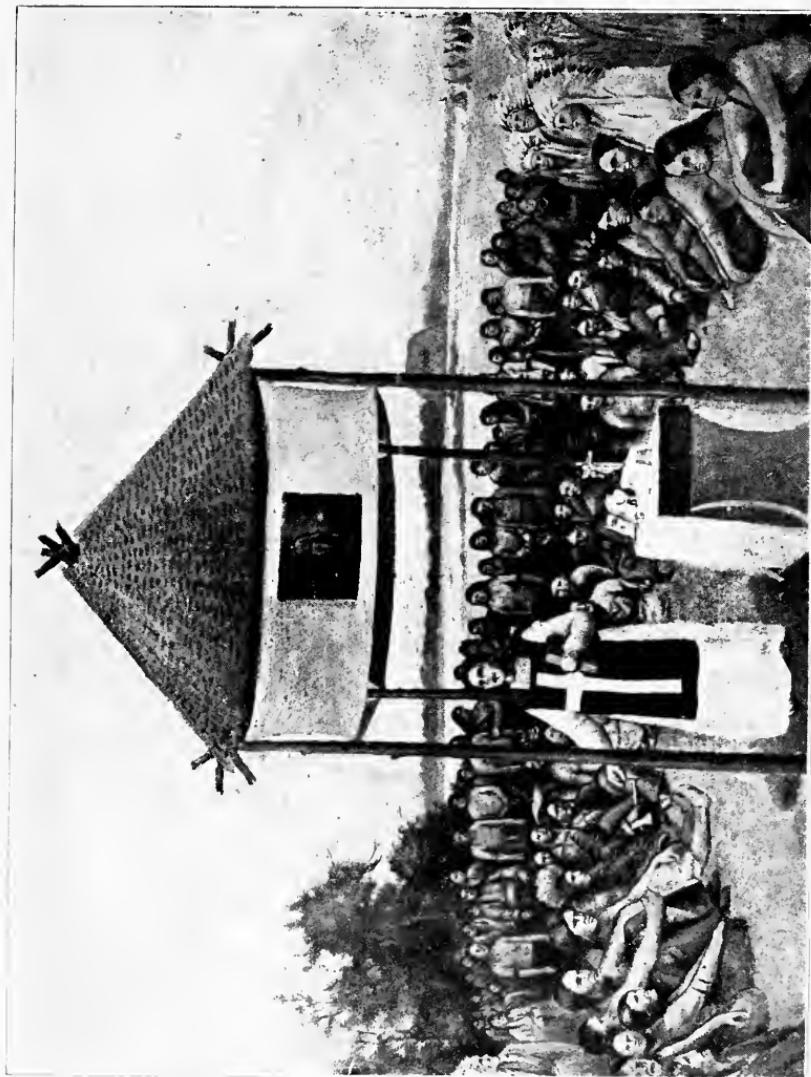
the course of exploration of the West is traced, the text is given of the treaty of 1804 between the United States and the united tribes of the Sacs and the Foxes, incidents of early mining are related, and the Black Hawk War is told in much detail from data derived apparently from personal inquiries and from official documents.

**Mount Saint Helena.**—The California Historical Society Quarterly, in an article on "Historic Mount Saint Helena," has an account of a curious coincidence in the naming of the mountain, which is located a few miles north of Santa Rosa, California. Tradition, based largely on local knowledge, has the story that the name Mount Saint Helena was given to the mountain first by a Spanish friar, secondly by a party of Russians escorting the Princess de Gagarin to the summit, and lastly by a pioneer ship captain and trader named Stephen Smith. Strange as the story may seem, the author, Honoria Tuomey, supports it by evidence, not documentary to be sure, but fairly well authenticated. "Accompanied by some Indian neophytes, the padre was journeying northward from the Mission San Rafael Arcangel beyond the valley of the Petalumas toward the Llano de Santa Rosa seeking the best site for another mission. The time was the early '30's. As the padre arrived in sight of the lofty bulk in the center of the horizon, his attention was held by the peculiar shape of the mountain. . . . There flashed to his mind a recollection of a tomb in an old abbey in the ecclesiastical jurisdiction of Rheims; he pointed to the distant mountain and exclaimed: "Behold Saint Helena on her bier! It is her effigy even to the pall." So much for the Spanish friar. The Russians, however, in 1841 named the mountain for Helena, empress of Russia. Lastly the pioneer Yankee named it after his sailing vessel, acquired from the Russians, which bore the name "Saint Helena." The only documentary evidence is a copy of the copper plate affixed to the summit by the Russians, which the author possesses.

Wm. Stetson Merrill.

Chicago.





THE BIRTHDAY OF THE CHURCH IN ILLINOIS  
On April 11, 1675, Rev. James Marquette, S.J., established the Church in  
the Illinois Country at what is now Ft. de Chartres, Illinois. (Artist's conception.)

# ILLINOIS CATHOLIC HISTORICAL REVIEW

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## CONTENTS

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THE ESTABLISHMENT OF THE CHURCH IN ILLINOIS . . . . .	<i>Frontispiece</i>
ACCOUNT OF THE SECOND VOYAGE OF FATHER MARQUETTE	
	<i>Rev. Claude J. Dablon, S.J.</i> 291
A TRIBUTE FROM A BIGOT	
	<i>John Louis Morris</i> 302
RT. REV. JULIAN BENOIT	
	<i>A Pioneer Priest</i> 309
THE EMIGRATION OF A FAMILY	
	<i>Helen McCalpin</i> 323
CHICAGO—THE GRAND CHIEF OF THE ILLINOIS	
	<i>Joseph J. Thompson</i> 332
HISTORY IN THE PRESS	
	<i>Teresa L. Maher</i> 338
EARLY HISTORY OF SISTERS OF CHARITY	
	<i>A Sister</i> 356
TWO HUNDRED AND FIFTIETH ANNIVERSARY HISTORY OF ILLINOIS	
	<i>Joseph J. Thompson</i> 360
EDITORIAL COMMENT . . . . .	366
MARTIN H. GLYNN	
	<i>Kaelen King, M.A.</i> 368
BOOK REVIEWS . . . . .	374
GLEANINGS FROM CURRENT PERIODICALS	
	<i>William Stetson Merrill</i> 378
LOUIS PHILLIPE'S GIFTS TO BISHOP FLAGET	
	<i>Rev. H. S. Spalding, S.J.</i> 383

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## ACCOUNT OF THE SECOND VOYAGE AND THE DEATH OF FATHER JACQUES MARQUETTE

(Relation of Rev. Claude Dablon, S. J.)

### THE CHURCH ESTABLISHED

The mission of the Illinois was founded in the year 1674, after the first voyage which Father Jacques Marquet made to discover new territories and new peoples who are on the great and famous river Mississippi.

The year following, he made a second voyage in order to establish there the mission; it is that one which we are about to relate.<sup>1</sup>

### SECTION 1. NARRATIVE OF THE SECOND VOYAGE THAT FATHER MARQUET MADE TO THE ILLINOIS. HE REACHES THEM, NOTWITHSTANDING HIS ILLNESS, AND BEGINS THE MISSION OF LA CONCEPTION.

Father Jacques Marquette, having promised the Illinois on his first voyage to them, in 1673, that he would return to them the

<sup>1</sup> Full accounts, including Father Marquette's own letters, have been given of his first journey and have been published in former numbers of the ILLINOIS CATHOLIC HISTORICAL REVIEW. Father Marquette's own journal of his second journey has also been reproduced. That journal ended before he reached the site of his mission (the Kaskaskia Indian village at what is now Utica). Father Dablon, who was Father Marquette's superior at that time, was kept advised by Father Marquette's written account and the verbal reports of the two men, Pierre Porteret and Jacques La Castor, who accompanied Father Marquette, and wrote this relation soon after Father Marquette's death. This relation is published in full in Thwaites' *Jesuit Relations*, Vol. 59; reproduced in Kellogg, *Early Narratives of the Northwest*, p. 262.

following year, to teach them the mysteries of our religion, had much difficulty in keeping his word. The great hardships of his first voyage had brought upon him a bloody flux, and had so weakened him that he was giving up the hope of undertaking a second. However, his sickness decreased; and, as it had almost entirely abated by the close of the summer in the following year, he obtained the permission of his superiors to return to the Illinois and there begin that fair mission.

He set out for that purpose, in the month of November of the year 1674, from the Bay des Puants, with two men, one of whom had made the [*first*] voyage with him. During a month of navigation on the Lake of the Illinois [*Lake Michigan*], he was tolerably well; but, as soon as the snow began to fall, he was again seized with his bloody flux, which compelled him to halt in the river which leads to the Illinois [*Chicago River*]. It was there that they constructed a cabin in which to pass the winter [*at what is now Robey Street and the Drainage Canal*], amid such inconveniences that, his malady increasing more and more, he saw clearly that God was granting to him the favor which he had so many times besought from Him; and he even told his two companions very plainly that he would certainly die of that malady, and during that voyage. Duly to prepare his soul, despite the severe indisposition of his body, he began this so severe winter sojourn by the retreat of St. Ignatius, which he performed with every feeling of devotion, and many celestial consolations; and then he passed the whole of the remaining time in holding communion with all Heaven, having, in these deserts, no intercourse with the earth except with his two companions. He confessed them twice in the week, and exhorted them as much as his strength permitted him. A short time after Christmas, that he might obtain the favor of not dying without having taken possession of his dear mission, he invited his companions to make a novena in honor of the Immaculate Conception of the Blessed Virgin. His prayer was answered, against all human probability; and, his health improving, he prepared himself to go to the village of the Illinois as soon as navigation should open, which he did with much joy, setting out for that place on the 29th of March. He spent eleven days on the way, during which time he had occasion to suffer much, both from his own illness, from which he had not entirely recovered, and from the very severe and unfavorable weather.

## PLANTING THE CHURCH

On at last arriving at the village, he was received as an angel from Heaven. After he had assembled at various times the chiefs of the nation, with all the old men, that he might sow in their minds the first seeds of the Gospel, and after having given instruction in the cabins, which were always filled with a great crowd of people, he resolved to address all in public, in a general assembly which he called together in the open air, the cabins being too small to contain all the people. It was a beautiful prairie, close to a village, which was selected for the great council; this was adorned, after the fashion of the country by covering it with mats and bear skins. Then the Father, having directed them to stretch out upon lines several pieces of Chinese taffeta, attached to these four large pictures of the Blessed Virgin, which were visible on all sides. The audience was composed of 500 chiefs and elders, seated in a circle around the Father, and of all the young men, who remained standing. They numbered more than 1,500 men, without counting the women and children, who are always numerous, the village being composed of five or six hundred fires. The Father addressed the whole body of people, and conveyed to them ten messages, by means of ten presents which he gave them. He explained to them the principal mysteries of our religion, and the purpose that had brought him to their country. Above all, he preached to them Jesus Christ, on the very eve (of that great day) on which he had died upon the Cross for them, as well as for all the rest of mankind;<sup>2</sup> when he said holy Mass. On the third day after, which was Easter Sunday, things being prepared in the same manner as on Thursday, he celebrated the holy mysteries for the second time; and by these two, the only sacrifices ever offered there to God, he took possession of that land in the name of Jesus Christ, and gave to that mission the name of the Immaculate Conception of the Blessed Virgin.

He was listened to by all those peoples with universal joy; and they prayed him with most earnest entreaty to come back to them as soon as possible, since his sickness obliged him to return. The Father, on his side, expressed to them the affection which he felt for them and the satisfaction that they had given him; and pledged

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<sup>2</sup> The day referred to was Holy Thursday, April 11, 1675, just two hundred and fifty years ago now, today, April 11, 1925, as I write this note.

April 11, 1675, was the birthday of the Church in mid-America, and April 11, 1925, Easter Saturday, is the 250th anniversary of the birth of the Church in our region.—Ed.

them his word that he, or some other of our Fathers, would return to carry on that mission so happily inaugurated. This promise he repeated several times, while parting with them to go upon his way; and he set out with so many tokens of regard on the part of those good peoples that, as a mark of honor, they chose to escort him for more than thirty leagues on the road, vying with each other in taking charge of his slender baggage.

## SECTION 2. THE FATHER IS COMPELLED TO LEAVE HIS ILLINOIS MISSION. HIS LAST ILLNESS. HIS PRECIOUS DEATH IN THE HEART OF THE FOREST.

After the Illinois, filled with great esteem for the Gospel, had taken leave of the Father, he continued his journey, and shortly after reached the Lake of the Illinois, upon whose waters he had to journey nearly a hundred leagues, by an unknown route, whereon he had never before travelled; for he was obliged to coast along the southern shore of the lake, having come by the northern. But his strength was so rapidly diminishing that his two men despaired of being able to bring him alive to the end of their journey. Indeed, he became so feeble and exhausted that he was unable to assist or even to move himself, and had to be handled and carried about like a child.

Meanwhile, he preserved in that condition an admirable equanimity, resignation, joy and gentleness, consoling his dear companions and encouraging them to suffer patiently all the hardships of that voyage, in the assurance that God would not abandon them after his death. It was during this voyage that he began to make more special preparations for death. He held communion, sometimes with our Lord, sometimes with His holy Mother, or with his guardian angel, or with all Paradise. He was often overheard repeating these words, *Credo quod redemptor meus vivit*; or *Maria, Mater Gratiae, Mater Dei, memento mei*. In addition to the spiritual exercise, which was read to him every day, he requested toward the close that they would read to him his meditation preparatory for death, which he carried about with him. He recited every day his breviary; and although he was so low that his sight and strength were greatly enfeebled, he continued to do so to the last day of his life, despite the remonstrance of his companions.

Eight days before his death, he was thoughtful enough to prepare the holy water for use during the rest of his illness, in his agony, and at his burial; and he instructed his companions how it should be used.

The evening before his death, which was a Friday, he told them, very joyously, that it would take place on the morrow. He conversed with them during the whole day as to what would need to be done for his burial: about the manner in which they should inter him; of the spot that should be chosen for his grave; how his feet, his hands, and his face should be arranged; how they should erect a Cross over his grave. He even went so far as to counsel them, three hours before he expired, that as soon as he was dead they should take the little hand-bell of his chapel, and sound it while he was being put under ground. He spoke of all these things with so great tranquility and presence of mind that one might have supposed that he was concerned with the death and funeral of some other person, and not for his own.

Thus did he converse with them as they made their way upon the lake, until, having perceived a river, on the shore of which stood an eminence that he deemed well suited to be the place of his interment, he told them that that was the place of his last repose. They wished, however, to proceed farther, as the weather was favorable, and the day was not far advanced; but God raised a contrary wind, which compelled them to return, and enter the river which the Father had pointed out. They accordingly brought him to the land, lighted a little fire for him, and prepared for him a wretched cabin of bark. They laid him down therein, in the least uncomfortable way that they could; but they were so stricken with sorrow that as they have since said, they hardly knew what they were doing.

#### A HOLY DEATH

The Father, being thus stretched on the ground in much the same way as was St. Francis Xavier, as he had always so passionately desired, and finding himself alone in the midst of these forests, for his companions were occupied with the disembarkation, he had leisure to repeat all the acts in which he had continued during these last days.

His dear companions having afterward rejoined him, all disconsolate, he comforted them, and inspired them with the confidence that God would take care of them after his death, in these new and unknown countries. He gave them the last instructions, thanked them for all the charities which they had exercised in his behalf during the whole journey, and entreated pardon for the trouble that he had given them. He charged them to ask pardon for him also, from all our Fathers and brethren who live in the country of the Outaouacs. Then he undertook to prepare them for the sacra-

ment of penance, which he administered to them for the last time. He gave them also a paper on which he had written all his faults since his own last confession, that they might place it in the hands of the Father Superior, that the latter might be enabled to pray to God for him in a more special manner. Finally, he promised not to forget them in Paradise. And, as he was very considerate, knowing that they were much fatigued with the hardships of the preceding days, he bade them go and take a little repose. He assured them that his hour was not yet so very near, and that he would awaken them when the time should come, as, in fact, two or three hours afterward he did summon them, being ready to enter into the agony.

They drew near to him, and he embraced them once again, while they burst into tears at his feet. Then he asked for holy water and his reliquary; and having himself removed his crucifix, which he carried always suspended round his neck, he placed it in the hands of one of his companions, begging him to hold it before his eyes. Then feeling that he had but a short time to live, he made a last effort, clasped his hands, and, with a steady and fond look upon his crucifix, he uttered aloud his profession of faith, and gave thanks to the Divine Majesty for the great favor which he had accorded him of dying in the Society, of dying in it as a missionary of Jesus Christ, and, above all, of dying in it, as he had always prayed, in a wretched cabin in the midst of the forests and bereft of all human succor.

After that he was silent, communing within himself with God. Nevertheless, he let escape from time to time these words, *Sustinuit anima mea in verbo ejus*; or these, *Mater Dei, memento mei*—which were the last words that he uttered before entering his agony, which was, however, very mild and peaceful.

He had prayed his companions to put him in mind, when they should see him about to expire, to repeat frequently the names of Jesus and Mary, if he could not himself do so. They did as they were bidden; and, when they believed him to be near his end, one of them called aloud, “Jesus, Mary!” The dying man repeated the words distinctly, several times; and as if, at these sacred names, something presented itself to him, he suddenly raised his eyes above his crucifix, holding them riveted on that object, which he appeared to regard with pleasure. And so, with a countenance beaming and all aglow, he expired without any struggle, and so gently that it might have been regarded as a pleasant sleep. [On May 18 or 19, 1675.]

His two poor companions, shedding many tears over him, composed his body in the manner which he had prescribed to them. Then they carried him devoutly to burial, ringing the while the little bell as he had bidden them; and planted a large Cross near to his grave, as a sign to passers-by.

When it became a question of embarking, to proceed on their journey, one of the two, who for some days had been so heartsick with sorrow, and so greatly prostrated with an internal malady, that he could no longer eat or breathe except with difficulty, be-thought himself, while the other was making all preparations for embarking, to visit the grave of his good Father, and ask his intercession with the glorious Virgin, as he had promised, not doubting in the least that he was in Heaven. He fell, then, upon his knees, made a short prayer, and having reverently taken some earth from the tomb, he pressed it to his breast. Immediately his sickness abated, and his sorrow was changed into a joy which did not forsake him during the remainder of his journey.

SECTION 3. WHAT OCCURRED AT THE REMOVAL OF THE BONES OF THE LATE FATHER MARQUETTE, WHICH WERE TAKEN FROM HIS GRAVE ON THE 19TH OF MAY, 1677, THE SAME DAY AS THAT ON WHICH HE DIED IN THE YEAR 1675. A BRIEF SUMMARY OF HIS VIRTUES.

God did not permit that a deposit so precious should remain in the midst of the forest, unhonored and forgotten. The savages named Kiskakons, who have been making public professions of Christianity for nearly ten years, and who were instructed by Father Marquette when he lived at the Point of St. Esprit at the extremity of Lake Superior, carried on their last winter's hunting in the vicinity of the Lake of the Illinois. As they were returning in the Spring, they were greatly pleased to pass near the grave of their good Father, whom they tenderly loved; and God also put it into their hearts to remove his bones and bring them to our Church at the mission of St. Ignace at Missilimakinac, where those savages make their abode.

They repaired, then, to the spot, and resolved among themselves to act in regard to the Father as they are wont to do toward those for whom they profess great respect. Accordingly, they opened the grave, and uncovered the body; and, although the flesh and internal organs were all dried up, they found it entire, so that not even the skin was in any way injured. This did not prevent them

from proceeding to dissect it, as is their custom. They cleansed the bones and exposed them to the sun to dry; then, carefully laying them in a box of birch-bark, they set out to bring them to our mission of St. Ignace.

#### A STRANGE FUNERAL PROCESSION

There were nearly thirty canoes which formed, in excellent order, that funeral procession. There were also a goodly number of Iroquois, who united with our Algonquin savages to lend more honor to the ceremonial. When they drew near our house, Father Nouvel, who is its Superior, with Father Peircon, went out to meet them, accompanied by the Frenchmen and savages who were there; and having halted the procession, he put the usual questions to them, to make sure that it was really the Father's body which they were bringing. Before conveying it to land, they intoned the *De Profundis* in the presence of the thirty canoes, which were still on the water, and of the people who were on the shore. After that, the body was carried to the church, care being taken to observe all that the ritual appoints in such ceremonies. It remained exposed under the pall, all that day, which was Whitmonday, the 8th of June; and on the morrow, after having rendered to it all the funeral rites, it was lowered into a small vault in the middle of the church, where it rests as the guardian angel of our Outaouas missions.

The savages often come to pray over his tomb. Not to mention more than this instance, a young girl, aged nineteen or twenty years, whom the Father had instructed, and who had been baptized in the past year, fell sick, and applied to Father Nouvel to be bled and to take certain remedies. The Father prescribed to her, as sole medicine, to come for three days and say a pater and three ave's at the tomb of Father Marquette. She did so, and before the third day was cured, without bleeding or any other remedies.<sup>3</sup>

#### A CONTEMPORARY APPRECIATION

Father Jacques Marquette, of the province of Champagne, died at the age of thirty-eight years, of which twenty-one were passed

<sup>3</sup>Should Father Marquette's cause be presented at Rome three instances from this relation of Father Dablon might be competent. First, Father Marquette's restoration to health after his novena for that favor made in the Chicago cabin; next, the restoration of his companion who prayed at his grave and pressed some of the clay covering Marquette's remains, to his breast and, finally, this cure of the young girl who prayed at his grave.

in the Society—namely, twelve in France and nine in Canada. He was sent to the missions of the upper Algonquins, who are called Outaouacs; and labored therein with the zeal that might be expected from a man who had proposed to himself St. Francis Xavier as the model of his life and death. He resembled that great saint, not only in the variety of barbarian languages which he mastered, but also by the range of his zeal, which made him carry the faith to the ends of this new world, and nearly eight hundred leagues from here into the forests, where the name of Jesus Christ had never been proclaimed.

He always entreated God that he might end his life in these laborious missions, and that, like his dear St. Xavier, he might die in the midst of the woods, bereft of everything. Every day, he interposed for that end both the merits of Jesus Christ and the intercession of the Virgin Immaculate, for whom he entertained a singular tenderness.

Accordingly, he obtained through such powerful mediators that which he solicited with so much earnestness; since he had, like the apostle of the Indies, the happiness to die in a wretched cabin on the shore of Lake Illinois, forsaken by all the world. [*At what is now Ludington, Michigan.*]

We might say much of the rare virtues of this noble missionary: of his zeal, which prompted him to carry the Faith so far, and proclaim the Gospel to so many peoples who were unknown to us; of his gentleness, which rendered him beloved by all, and made him all things to all men—a Frenchman with the French, a Huron with the Hurons, and Algonquin with the Algonquins; of the childlike candor with which he disclosed his heart to his superiors, and even to all kinds of persons, with an ingenuousness which won all hearts; of his angelic chastity; and of his uninterrupted union with God.

But that which apparently predominated was a devotion, altogether rare and singular, to the Blessed Virgin, and particularly toward the mystery of her Immaculate Conception. It was a pleasure to hear him speak or preach on that subject. All his conversations and letters contained something about the Blessed Virgin Immaculate—for so he always called her. From the age of nine years, he fasted every Saturday; and from his tenderest youth began to say the little office of the Conception, inspiring everyone with the same devotion. Some months before his death, he said every day with his two men a little corona of the Immaculate Conception which he had devised as follows: After the Credo, there is said once the pater and ave, and then four times these words: *Ave*

*Filia Dei Patris, ave Mater Filii Dei, ave Sponsa Spiritus Sancti, ave Templum totius Trinitatis: per sanctam Virginitatem et Immaculatum Conceptionem tuam, purissima Virgo, emunda cor et carnem meam: in nomine Patris et Filii, et Spiritus Sancti,—*concluding with the *Gloria Patri*, the whole repeated three times.

He never failed to say the Mass of the Conception, or at least, when he could do so, the prayer of the Conception. He hardly meditated upon anything else day and night. That he might leave us an ever-enduring testimony of his sentiments, it was his desire to bestow on the mission of the Illinois the name of *La Conception*.

So tender a devotion toward the Mother of God merited some singular grace; and she accorded him the favor that he had always requested—to die on Saturday. His companions never doubted that she appeared to him at the hour of his death, when, after pronouncing the names of Jesus and Mary, he suddenly raised his eyes above his crucifix, holding them fixed on an object which he regarded with extreme pleasure, and a joy that showed itself upon his features; and they had, at that time, the impression that he had rendered up his soul into the hands of his good Mother.

One of the last letters that he wrote to the Father Superior of the missions before his great voyage, is sufficient evidence that such were his sentiments. He begins it thus: “The Blessed Virgin Immaculate has obtained for me the favor of reaching this place in good health, and with the resolve to correspond to the intentions which God has respecting me, since He has assigned me to the voyage toward the south. I have no other thought than that of doing what God wills. I dread nothing—neither the Nadosis, nor the reception awaiting me among the nations, dismay me. One of two things will happen: either God will punish me for my crimes and cowardice, or else He will give me a share in His Cross, which I have not yet carried since my arrival in this country. But this Cross has been perhaps obtained for me by the Blessed Virgin Immaculate, or it may be death itself, that I may cease to offend God. It is that for which I try to hold myself in readiness, surrendering myself altogether into His hands. I entreat Your Reverence not to forget me, and to obtain for me of God that I may not remain ungrateful for the favors which He heaps upon me.”

There was found among his papers a manuscript entitled, “The directing Care of God over a Missionary,” in which he shows the excellence of that vocation, the advantages which it affords for self-

sanetification, and the care that God takes of Gospel laborers. One sees in this little abstract the spirit of God which possessed him.

REV. CLAUDE DOBLON, S. J.,

(Written about the year 1678).

*[The manuscript embodying this relation was found with the Marquette manuscripts in St. Mary's Convent, Montreal, where all three still repose.]*

## A TRIBUTE FROM A BIGOT TO THE EARLY JESUIT MISSIONARIES IN ILLINOIS

Benedetto Croce, the Italian historical philosopher declares that all history is contemporary history; that the very dead lie in their graves waiting to be called to explain the part they played in the history of their own day. Fantastic at this theory seems, one is inclined to believe that it is partly true when he thinks of the many writings of the early Jesuit Fathers, the first historians of Illinois, which lay so long awaiting the resurrecting hand of Reuben Gold Thwaites, who was to collect and edit them as the Jesuit Relations and Allied Documents. This collection was to explain many things, hitherto not understood and to correct some mistaken views. This work in the original French or Latin form together with English translations and accompanied by many notes fills seventy-three large volumes.

Mr. Thwaites stated that the history of New France was unsurpassed by any contemporary American history in richness of material and details. This we owe to the Jesuit Fathers.<sup>1</sup>

But the question naturally arises: can we trust the works of men whose society is notorious for falsehood, intrigue and even murder? [*Does the writer joke or simply falsify? Of course the Jesuit Society is notorious for none of these things, and it would be a serious reflection upon the writer's sanity to assume that he is serious.*]

Men of much critical ability have depended upon the reliability of these early documents: George Bancroft relied upon them and Parkman cherished them in their day and in our own times such men as Thwaites and Professor Colby are fully convinced that with all the errors, crudeness and what we call exaggeration that fill the pages of the Relations, that nevertheless the Fathers were sincere and fully believed what they wrote. [*Surprising concession.*]

Praetically all of the writing was done right in the field of labor and did not consist of afterthoughts written in ease and at leisure. The writer was often suffering from extreme heat or cold, was hungry or ill fed; slaking his thirst with the most impure water while being tortured by swarms of mosquitoes and gnats and was surrounded by all the horrors of Indian life. Suffering and danger gave rise to

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<sup>1</sup> A paper read at meeting of Historical Society of Illinois.

irregularity of form and style, but the same wild life inspired bursts of enthusiasm that resulted in poetic lines or phrases that would do honor to the odes of any bard.

A strict application of historical criticism shows many mistakes but a growing feeling of security in depending upon the reliability of the Relations. One of the finest indications of reliability found by Thwaites was the lack of self praise on the part of the American Jesuit Missionaries. For instance, Father Bruyas wrote, "Although I have converted sixty savages as yet I have done nothing but stammer."<sup>2</sup>

The Jansenists and Recollects have accused them of much exaggeration. The latter should be excellent critics when this fault is concerned for one of their greatest priests, Father Hennepin could increase the height of waterfalls and the length of snakes, as well as travel in a canoc as fast as a modern steamer on a part of a river he had never seen. The writings of this famous missionary show these changes and impossibilities in the relation of his experiences.<sup>3</sup> The Recollect Father Membre boldly declared that he approached the Iroquois at the side of M. Tonti, while better evidence indicates that the Father was some distance from the scene.<sup>4</sup> These well proved [*the proof furnished by bigoted swivel-chair explorers*] falsehoods seem to have had no other source than the self-glorification of the author. The Jesuits do relate instances of unparalleled heroism, but they do so in a simple manner and give the glory to God, to Mary, or to some toiling, suffering brother.

There was a great deal (?) of rivalry between the Jesuits and the Fathers of the Seminary of Foreign Missions for the control of the field of southern Illinois, and although bitter things were written and said on each side, the individuals did all they could to aid one another, and a strong point in favor of their relations is the Jesuit account of the kindness to the Fathers of the Seminary substantiated by those latter Fathers themselves.

Father St. Cosme wrote, "I cannot explain to you, monseignor, with what cordiality and works of esteem these reverend Jesuit Fathers have caressed us during the time we had the consolation of staying with them."<sup>5</sup> Much of our knowledge of Indian life must

<sup>2</sup> Thwaites: Jesuit Relations. LI:13.

<sup>3</sup> Parkman, Francis: La Salle and the Discovery of the Great West. 165.

<sup>4</sup> *Ibid.* 166.

<sup>5</sup> Shea, John Gilmary, St. Cosme: Voyages. 160.

depend upon the sincerity of the Jesuits, but on the other hand other writers of Indian affairs substantiate what the black gowns wrote.

Descriptions of the deer and buffalo are similar to those found in writings of later days, while the relating of how wild pigeons hid the sun as they flew reminds us of the stories of our grandfathers, who, perhaps, never read a Jesuit Relation.

The use of science in criticism proves that the Jesuits shared in the erratic beliefs of their time, but likewise this same science corroborates much of their writings. One instance is that a priest wrote that he covered his canoe and sealed his letter with a pitch that oozed from a rock. This sounds like a happy invention of the author, but geologists have found and explained the phenomenon. Another missionary described a plant as growing either in forest or prairie, that resembled a French lime, was delicious and grew on a stalk that resembled a fern. Botanists have declared this to be our common Mayapple.

Now if we believe them sincere, what explanation can be given for the difference between their holiness and the ill reputation that the Society of Jesus bears in general? *[This writer has been dead, from the neck up, for fifty years apparently. The Jesuits never had an evil reputation. Liars and charlatans slandered them because of their activities in promoting Christianity and human well-being.]*

In the first place all Jesuits believed it to be for the glory of God to further their Order, and even murder was permitted in order to accomplish this. *[This libel outranks the wildest of the Godless traducers of past centuries and displays a depth of ignorance and mendacity not heretofore exceeded.]* But there was a difference in the work of the members of the Society. The Catholic Church firmly believed that all who died unbaptized would be lost. *[A fine authority on Catholic belief.]* So there was the great mission field with thousands who would be eternally condemned if priests did not reach them. A man who could undergo Jesuit training would suffer anything to save these dying souls. The life of the Indian was simple, there was little ease, but the constant danger of death and the hope of saving lost souls inspired the missionary to lead a pure and holy life. In contrast to this, the member who was sent to royal courts fell a victim to the ease and immoralities of his surroundings. Where a gift of trinkets would win the good will of a savage, the darkest intrigue was often necessary to sway a prince or a royal lady. *[Disgusting.]*

Enthusiasm and willingness to intrigue were not the only qualities that have caused the Society of Jesus to endure trials and persecutions for almost four centuries. *[Fool!]*

The newly founded society was dedicated to fight the Reformation, but the Jesuits practiced many of the beliefs of the Protestants. They believed in education and science. When condemned by either Pope or Inquisition, instead of submitting the Jesuits endeavored to control them and often succeeded. *[Well! Did anyone ever?]*

We have touched very little upon the history of the Illinois missionaries this far, but I believe that a careful study of the philosophy and general history of the Order of Jesuits will ever give a useful background for any local doings of the black gowned Fathers and a study of their labors.

Twenty-seven Fathers and five lay brothers form the known Jesuit missionary body that served in what is the present State of Illinois. So few times have these men been named collectively that I will here give the list as found by Professor Alvord, for my period, 1673-1729.

Father Jaques Marquette	1673-1675
Father Claude Jean Allouez	1674-1688
Father Jaques Gravier	1688-1695
Father Sebastien Rale	1691-1693
Father Julien Bimmeteau	1696-1699
Father Pierre Francois Pinet	1696-1697 1700-1704
Father Gabriel Marest	1698-1714
Brother Alexandre	1699-
Father Joseph de Limoges	1699-1700
Brother Gillet	1702-
Brother Jean Francois Guibert	1702-1712
Father Jean Antoine Le Boulenger	1702-1741
Father Jean Mermet	1704-1716
Father Jean Marie de Ville	1702-1720
Father Charles Guymonneau	1716-1736

“In Canada not a cape was turned, nor a mission founded, nor a settlement begun, nor a river entered but a Jesuit led the way,” was the comment of George Bancroft many years ago.<sup>6</sup> But a fuller collection of the Jesuit writings have shown that not only in Canada, but in the present State of Illinois as well, other brotherhoods founded some of the missions and many rivers were first entered by white

<sup>6</sup> Bancroft: History of the U. S. Vol. II, page 138.

men not clad in gowns of black. The writings of Father Marquette show that during the winter he spent near the present site of Chicago in his illness he cast himself upon the mercy of certain traders under a well known trader, M. Taupine, whose prosperity had been so great that he had the services of a surgeon to offer the broken missionary. So the famous courier de Bois preceded the Fathers to Illinois, although the latter must leave the first accounts written on the bosoms of her mighty rivers.

The early missionaries to our State were distinguished men in many cases before they arrived upon her soil. Every one had seen service in Canadian missions before being sent to this new field. There is evidence that this was not accidental. Father Marquette had become acquainted with some of the Illinois tribes, as they came near his Canadian mission to trade, and he wrote that he longed to make the name of Jesus known among these Southern tribes.

So the Indians of the Illinois tribes seemed superior to those of Canada and the climate appealed to Canadians, who were laymen as well as clergymen. The climate was mild and the soil fertile; a great contrast to the cold, barren land of Canada. Then, besides, the Jesuits were planning a great Jesuit Empire as they had founded in far-away Paraguay. These shrewd priests foresaw that the brotherhood that controlled the Illinois country would eventually hold sway over the great province of Louisiana as well, so only men who had stood the rigorous test of serving in Canadian missions were sent.

The missionaries desired to make as permanent settlements as possible, and to do this they did all they could to teach the red men to farm. The child of the forest and plain, however, was not so easily led to change his modes of living and the accounts of the Fathers are filled with the story of their wanderings with the tribe as they went out on their Fall hunting expeditions.

It is significant that the present flourishing cities of Chicago, Peoria and Cairo were once the sites of Jesuit missions, and although Kaskaskia, the last place to which the Mission of the Immaculate Conception was moved is only a village, after all, it was one of importance at one time.

The Jesuits loved to work together for company and the advantages of the confession. A few zealous converts were always made in each new mission, and these built the rude log chapels and the living quarters of the Fathers. The latter in turn taught the neophytes

how to lead a holy life and also instructed them in farming. The priests sometimes had their own gardens, and so good were the watermelons that they raised that one Father "ate quantities" of them.

Some of the conversions made seem to have been genuine and lasting, but many of them were of short duration. In prosperous and healthy times the Indians thought the religion of the missionary was a good thing, but during a famine or an epidemic the Father was a "bird of death."

Father Marquette seems to have held sway over his neophytes by his very gentleness while others used tact; Father Gravier became so stern that he put a wayward Indian out of the Church.

The Jesuit has often been accused of being a participant in political affairs. This was true to a large degree as the missionaries often carried messages from government authorities and the sermons to the Indians sometimes rang nearly as loudly with the praises of the king of France as they did with those of the King of Heaven. As to the Fathers being in trade they do not deny and Jesuits of high authority justified it. But the tendency in general was to wish to limit the fur trade to those peltries that were really a medium of exchange among the savages and not a means of making great traders rich. There was one traffic that the Jesuits unanimously fought, and that was the liquor trade; no matter if the Order did find a way to overcome the vow of poverty, even if it did some times pay to befriend the trader, the fearful curse of liquor was one that threatened to overthrow all the plans of a great Jesuit Empire in North America.

The fate of the Illinois Fathers is interesting: nearly every one died in the service of the Church and the Order of Ignatius Loyola. The touching story of the death of Father Marquette has now become a classic. Old Father Gravier died from the effect of a wound made by an arrow head; Sebastian Rale returned to the scenes of his early labors and met his death at the hands of British soldiers; some died from exposure and exhaustion, but it was a little beyond our period when Father Senat, the only Illinois Jesuit to be burned at stake, met his fate.

Did the Jesuits have any lasting influence upon our State? As we look at our wonderful farms it is hard to forget that a Jesuit student, Louis Joliet, foresaw the greatness of our soil and the Fathers introduced the raising of wheat as well as being pioneers in the improvement of the cultivation of corn.

We marvel at our educational system and something whispers of the mission school of long ago, the Jesuits were Illinois' first school-masters.

In church as we listen to the sweet choral strains we are borne away on the soul of music down through the ages until we hear the chanting of that old hymn of the Church Militant:

"The banners of Heaven's King advance,  
The mystery of the Cross shines forth."

And we feel that the singer is a black gowned priest, for the Jesuits were our first ministers of the Gospel.

JOHN LOUIS MORRIS.

*Note.*--The fabled Janus was endowed with two faces and was supposed to be able to look in two directions at one and the same time. This modern Janus is more like the circus clown who attempts to ride two horses going in opposite directions.

The most conclusive evidence of malice or ignorance or both is the repetition of the fabrications and inventions, repeatedly exploded, of the first centuries after the so-called "reformation." During this period a few historians, in general, and a larger number in instances were drawn into the slime of false propaganda, and influenced by their prejudices, set down some of the then current lies as history. To use lies and slanders as propaganda is one thing, and bad enough at that, but to seek to incorporate them into history is a capital crime. For the last hundred years no historian of any merit or scholarship has given any credence to the inventions of the ignorant "evangeliste," who, with the purpose of supporting their own silly isms and building up their dissenting sects went to any length or depth of falsification.

Mr. Morris needs to be reminded that when he essays to write history he enters the realm of truth. Stale lies, especially, have no place in the domain of history. It might be well for him to remember also that the vast majority of all the people of the earth who now profess Christianity, and of all who have ever professed Christianity were and are Catholics of the same kind they always were, and of which the Jesuits are now and always since their organization have been, honored representatives, and that every time he or anyone else repeats any of these or other slanders he offers a direct insult to this vast host of his fellow men.

J. J. T.

# RT. REV. JULIAN BENOIT\*

## HIS EARLY LIFE

Julian Benoit, the tenth of eleven children, was born in Septmonceel, a mountain village in the great Jura range, France, on the 17th day of October, 1808.

At the early age of eight years he was sent to St. Claude, the Episcopal city, to begin his college studies. He remained there eight years, and then went to the Seminary of Vaud to begin the study of philosophy. He studied theology for one year in the Grand Seminary of Orgelet, and then at the capitol city of Lons-le-Saunier.

When the young Julian, scarcely seventeen years of age, presented himself for the study of theology at the Seminary of Orgelet, he was of very small stature and of a boyish appearance. Probably from these causes, the Superior, Very Rev. M. Genevet, having eyed him closely, asked him the mortifying question whether or not he had already made his first communion. Having completed his theological studies and not arrived at the required age for ordination, twenty-four years, he taught for one year at the "Little Seminary" of Arinthod, and the year following in the Seminary of Nozeroy. Thence he went to Lyons, where he secured a professor's position in a college, which he held four years, in the meantime also writing for a leading journal of that city. During these years he had taken the sacred orders of Sub-Deacon and Deaconship. About the close of his fourth year in this position, the Rt. Rev. Gabriel Brute, (accent acute on the e), Bishop of Vincennes, Indiana, came to Lyons in the interest of his diocese. He was stopping at the house of a merchant to whom he had letters from the merchant's brother, a Jesuit Priest on the missions of Kentucky. The young Deacon Benoit having formed the acquaintance of the American Bishop, and having at his disposal a suite of rooms, invited the Prelate to make his home with him during his stay in Lyons, which was about two weeks. During this time the young host became quite charmed with his guest. He saw in him great learning and sanctity. On the last day of this visit he accompanied the Bishop to Fourviere, a place of pilgrimage near Lyons, and having served the Bishop at Mass told the Prelate if he could be of any use to him in America he cheerfully offered him his services. The Bishop replied to him. You are a spoiled child. All I could

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\*Monsignor Benoit ministered in Old St. Mary's, Chicago, in 1830-40.

give you in my diocese would be corn bread and bacon. To which the young man answered: If you can endure that, why not I, and if you have accustomed yourself to such hardship I will soon get used to it. Hereupon the necessary permissions were obtained from Bishop de Chamod, of St. Claude, and the young Deacon was soon on his way westward, exchanging a home in his native France for one in the New World. Bishop Brute at this time had but two priests in his diocese, which embraced all of Indiana and a greater part of eastern Illinois.

#### EMIGRATES TO AMERICA

He set sail at Havre de Grace, June 1st, 1836. After a long and tedious voyage (on a sail vessel of course) of fifty-two days, he reached New York. After a few months at St. Mary's Seminary, under the care of the Fathers of St. Sulpice, Baltimore, he received the orders of holy Priesthood by the Saintly Bishop Brute, on St. Mark's day, 1837. The ordination took place at the old Mountain Seminary, of Emmitsburg, Maryland.

#### STARTS FOR INDIANA

Succeeding the day of ordination, the new church of Fredricktown was dedicated, Father McElroy being the pastor. There was quite a gathering of great church men on the occasion, with all of whom the young ecclesiastic had the honor of becoming acquainted. Rt. Rev. Bishop England, of Charleston, preached, as did also the Rev. John Hughes, Pastor of St. John's Church, Philadelphia, afterwards Bishop and Archbishop of New York.

Bishops Brute, Purcell, Rev. Father Reynolds, Pastor of a church in Louisville, and afterwards Bishop of Charleston, and Father Benoit, after the dedication services started on their journey over the mountains by stage to Wheeling, where they took the Ohio River to Cincinnati.

At that time Cincinnati had two Catholic Churches, St. Xavier's Cathedral, and Holy Trinity, of which Father Henni, afterwards Bishop and Archbishop of Milwaukee, was pastor. After a sojourn here of three days the journey was continued to Vincennes which was reached in the year 1837.

Rev. Julian Benoit was at once appointed to Leopold, near Evansville, and as the Wabash and Erie Canal was then being constructed, he was also to look after the spiritual wants of the men on these public works.

After a time here, he was sent to Rome, on the Ohio River, where he remained one year, after which he was sent to Chicago, Illinois, as an assistant to a Reverend Father O'Meara.

From Chicago he attended Lockport, Joliet, and several other of the canal towns along the line. He was recalled and again sent to Leopold, his first Mission. After three and a half years of labor on these missions, for which time he had received the munificent salary of \$63.00, he was sent to Fort Wayne, where he arrived April 16, 1840.

#### ARRIVED AT FORT WAYNE

At Fort Wayne he found a frame church rudely built, not plastered, with a few rough boards for benches. The dimensions of the building were 35 x 65 feet and a debt rested upon it of \$4,367. Half the present Cathedral Square had been purchased for the church, but had not been paid for. In the course of time, under the management of Father Benoit, the other half of the square was secured and the whole block paid for. During the first six months of his stay in Fort Wayne Father Benoit boarded with Francis Compart, after which time he rented a small frame building and began his own house-keeping.

At this time his missionary work extended in and beyond Fort Wayne to the present Academy, Besancon, Hesse Cassel, New Haven, Decatur, LaGro, Huntington, Columbia City, Warsaw, Rome City, and Lima (Lagrange County), Girardot Settlement and Avilla, going on sick calls as far as Muncie. It should be borne in mind that the only way then to reach these places, except a few canal towns, was on horseback.

Help was sent him, as the labor was too great for one priest, and his first assistant was Father Hamion, who died in 1842. The next was Father Rudolph, who came here in the autumn of the same year.

#### VISITS EUROPE

In 1841 Father Benoit visited Europe. On his return he brought Father Rudolph, whose name was just mentioned, who remained three years, and afterwards became the founder of the famous convent and church buildings at Oldenburg. He has gone to his reward. He also brought with him 25,000 francs, a donation from parties in Alsace to the Sisters of Providence in Vigo County.

The canal between Fort Wayne and Lafayette was begun in 1835. In 1840 it was continued to the Ohio line. The Maumee fever was

ravaging among the laborers and calls were frequent for the clergy, who endured a good many hardships on these sick calls. Many of the men died from the effects of this sickness. Sometimes their visits to the sick took the priests as far east as Defiance. Father Benoit was twice asked by Bishop Purcell of Cincinnati, to attend the spiritual wants of Catholics at Defiance, particularly sick people; Father Benoit represented to the Ohio Bishop the great burden already upon him; an appeal was made to Bishop Brute, who forthwith added the new charge to Fort Wayne, and the orders were at once obeyed with cheerfulness.

During the digging of the canal the State Treasury became depleted and the laborers were paid in due bills. When the State cashed these, Father Benoit was very gratefully remembered by the men because of his services among them. The contractors were foremost in this generous recognition.

In 1845 he brought three Sisters of Providence to Fort Wayne from St. Mary's, Vigo County, who opened a school shortly afterwards. Their humble beginning in the work which their benefactor so blissfully planted, has since grown to great magnitude. He furnished their house completely. Later on he helped build the north wing, and in 1883 gave them towards erecting the south wing of the present building the munificent sum of \$5,000.

He also opened a school for boys, in a shop on the corner of Jefferson and Clinton Streets, where he afterwards built the present brick structure for the purpose it serves, built it as he did the old Episcopal residence on Calhoun Street which afterwards gave way to Library Hall, out of his own funds. He also erected the present Episcopal dwelling, toward which the diocese contributed about \$2,000, he furnishing the house completely and expending about \$14,000 upon it.

#### HIS WEALTH

At this juncture it is well to state that Father Benoit made some prudent, and in some instances, rather venturesome investments and speculations in real estate about the opening of the late civil war. From these investments grew his handsome fortune, all of which he sought to dispose of before his death. To a few only is it known what a large amount he gave in secret charity to worthy persons. One instance is known to his Bishop where, during the course of one year, he divided quietly nearly \$2,000 to deserving poor people who had made their wants known to him. A short time before his death

he gave St. Joseph Hospital the sum of \$2,000, and five days before his demise, he gave Father Bramnar \$400, to be expended by the St. Vincent de Paul Society for the poor of Fort Wayne.

### THE MIAMI INDIANS

The remnants of the old Fort Wayne still stood when Father Benoit came to the village of the same name. The old Council House of the Miami Tribe of Indians still remained. It stood on East Main street a little west of the Fort. The place was frequented by the Miamis who lived in Northern Indiana, about Fort Wayne, Huntington and Peru. They had a War-Chief and a Peace-Chief. The name of the first was Godfrey who died in 1840, just previous to Father Benoit's reaching Fort Wayne. The name of the Peace-Chief was John B. de Richardville who lived until the Autumn of 1841. He was called the Tallyrand of the Miamis, because of his shrewdness both among his own people and among the whites.

At the death of Chief de Richardville Father Benoit was at Vincennes attending an ecclesiastical retreat. The Chief asked repeatedly during his sickness for the clergyman of whom we write, but he died without seeing him again; he received the last rites of the Church however at the hands of Rev. Michael Clark, then stationed as Lafayette, and was buried just south of the old frame church. When the Cathedral was begun, the remains and monument of the Chief were transferred to a new graveyard. The wealth of Chief John de Richardville was supposed to be \$200,000, and of this he had promised to give Father Benoit \$20,000 before he died, but being away from home on the occasion of the chief's death he never received the gift, in place of which however the Chief's children gave the clergyman a section of land west of Marion, Indiana, which sold at the time for \$3,000.

### CONFIDENCE OF THE INDIANS IN FATHER BENOIT

As is pretty well known the United States Government bought the Indian lands hereabouts and paid for them in annual instalments. On the occasion of these payments the post-traders were on hand to present their claims for merchandise sold to these Aborigines. At every payment the Indians invariably insisted that Father Benoit count their money, and that he should be present when the post-traders presented their bills. In one of these instances Father Benoit caused to be deducted from the amount asked by unscrupulous traders the sum of \$75,000. This act created no good will on the part of the

losers and whilst a person was employed to make the Priest's days few, the scheme was betrayed, the man was told to leave the place within fifteen minutes, and he complied.

#### HE ACCOMPANIES THE INDIANS

In 1848 the Indians received orders from the Government to leave their reservations about Fort Wayne and go to the territory of Kansas. They numbered about eight hundred and were led by Chief Lafontaine, whom together with his wife and children Father Benoit had received into the Church. The Indians however refused to leave unless Father Benoit would go with them. But Bishop De la Hilandiere refused to consent, desiring that Father Benoit should not leave his congregation. Finally the Government sent on some troops. The Captain called upon the Rev. Father and begged of him to lead the Indians away peaceably, for unless you go with them, said he, they will not go, and I will be obliged to hunt them down like wild beasts and kill them. Upon these representations Father Benoit secured the services of Father Neyron, the only survivor of the band of twenty-two Priests that came to Indiana when Father Benoit came, and started on his tour to please the Indians and save bloodshed. The tribe started overland, in the summer of 1849, and Father Benoit went by canalboat to Cincinnati, thence over the Ohio and Mississippi to St. Louis, where he took the stage for the present Kansas City. He finally reached the reservation marked out for the Indians by the Government, and stayed in the encampment with his beloved children of the forest about two weeks. He returned home by stage the entire route, travelling nine days, day and night, in one continuous trip. Out of six persons in the group he was the only one to endure the hardships of the trip in one continuous journey.

#### A VISIT FROM FATHER BADIN

Father Badin, the first Priest ordained in America, at that time Vicar General of Bardstown and Cincinnati, came upon a visit to Father Benoit (year not remembered) and remained with him for six months. The proto-Priest was then eighty years of age. Father Benoit's house being but a poor frame building and the winter coming, the venerable guest to escape the rigors of winter left for Cincinnati. Father Badin had visited Fort Wayne though much earlier, and it may be of interest here to give a copy from his own handwriting of the record of a baptism and interment, the first on

record in the Church annals of Fort Wayne. The record of baptism is translated from the French and reads as follows:

Fort Wayne, Diocese of Bardstown.

On the 23rd day of January, 1831, I, the undersigned Missionary Priest, baptised Peter David, born the 5th of October, 1830 of the civil marriage of Peter Gibaud and Mary Gibaud. The sponsors are John Baptist Becket and Theresa Duret, his wife.

Steph. Theod. Badin,  
V. G. of Bardstown and Cincinnati.

His first record of burial is translated from the Latin and is as follows:

On the 23rd of January, 1834, I gave christian burial to Richard Doyle, aged 40 years, a hibernian from the Diocese of Ferns, who died suddenly the day previous, six miles from this village.

Stephen Theodore Badin,  
Missionary Apostolic,  
Vicar General of Bardstown.

### FATHER BENOIT'S FIRST RECORDED BAPTISM IN FORT WAYNE

The first baptism recorded by Father Benoit reads thus:

I, the undersigned, this 29th day of the month of April, 1840, baptised James, legitimate son of Mark Carty et Mary Ryan, born the 27th day of the month of June, 1839. The sponsors were John Ryan and Mary Crawly.

(Signed) J. Benoit.

It may be proper here to mention that his last public function was the burial of Peter Henry, on which occasion he sung a Requiem Mass (following the text with difficulty because of his poor eyesight), September 9th, 1884.

### FATHER BENOIT GOES TO NEW ORLEANS

In 1853 whilst Bishop de St. Palais was in Europe, Father Benoit obtained permission from the Vicar General of the Diocese to go to New Orleans, but upon the Bishop's return he was recalled. He went to New Orleans again in 1860 and remained there about seven months. On each occasion of his stay in that city he preached in his native tongue the Lenten Sermons in the Cathedral. His visit on this last occasion was to solicit funds for the building of the Fort Wayne Cathedral.

### THE NEW DIOCESE OF FORT WAYNE

In 1857 the Diocese of Fort Wayne was established out of that of Vincennes. The new Diocese comprises that part of Indiana north

of the southern boundary of Warren, Fountain, Montgomery, Boone, Hamilton, Madison, Delaware and Randolph Counties. Rt. Rev. John H. Luers was appointed First Bishop and consecrated January 10th, 1858. Whilst Father Benoit had the privilege of returning to the diocese of Vincennes, and even had an urgent invitation to join the diocese of Cleveland he preferred to remain in Fort Wayne.

#### BUILDING OF THE CATHEDRAL

Just previous to his last visit to New Orleans he left \$1,000 with the building committee, Messrs. Henry Baker, Michael Hedekin, Morris Cody and Jacob Kintz, who, under his directions laid the foundation of the present Cathedral. Upon his return from New Orleans Father Benoit together with the gentlemen above named began gathering a subscription for the new edifice. During the several months devoted to this work they raised a list for \$18,000 of which \$4,000 never were paid. About the time the building was completed a fair was held which netted \$2,600. The building was begun in 1860. The Corner Stone was laid on Trinity Sunday by Rt. Rev. Bishop Luers, and the sermon preached by Most Rev. Archbishop Purell. The first brick was laid July 10th. In the autumn of 1861 the building was finished and dedicated.

The architects of the Church were Rev. Julian Benoit and Mr. Thomas Lau. The brick work was done by Contractor James Silver, and the carpenter work by Thomas Lau. The cost of the Church exclusive of the Pews, Organ, and Altars, was \$54,000. The organ cost \$3,000, the Main Altar \$1,200, Pulpit nearly as much, and the Bishop's Throne \$700. The large Candlesticks on the main Altar were made to order in Paris, and cost 4,500 francs. An exact fac-simile of these was afterwards placed in the famous Church of the Madeline in Paris.

From the above statements the knowledge can be readily obtained what a handsome balance stood to this great Pastor's credit in building the Cathedral.

#### HE VISITS EUROPE

In the Autumn of 1865 Father Benoit started on his second visit to Europe and was absent thirteen months, of which he spent four and a half months in Rome. He was a frequent visitor to the office of Cardinal Barnabo, with whom he transacted business for different parts of France and America. He twice had a private audience with Pius the Ninth.

On this visit to France he was offered the position of Vicar General of the Diocese of St. Claude, a city within a few miles of his birth-place, his native Diocese which he exchanged twenty-eight years previously for a life of hardship and toil in the service of God and man in the wilds of North America. But he preferred to return to the people whose language he labored to acquire and whose customs he made his own in order to lead souls to the Redeemer of man.

In 1874 he went to Europe as a member of the First American Pilgrimage, this being his third trip out across the Atlantic. He was absent from May till September. Rome, with her celebrated Shrines and Hallowed Spots was the objective point of these Pilgrims from North America. This visit was made shortly after the spoliation and sacking of Rome by Victor Emanuel.

Father Benoit on this occasion visited the mountain home of his boyhood days. His father and mother though were no longer among the living. They died in 1852, ten years after his first visit from America.

#### VICAR GENERAL, ADMINISTRATOR, AND THEOLOGIAN TO THE NATIONAL COUNCIL OF BALTIMORE

Father Benoit's first appointment as Vicar General was in 1852, for the Diocese of Vincennes. When Bishop Luers took charge of his new Diocese, he appointed Father Benoit his Vicar General. During Bishop Luers' visit to Europe in 1865 the Very Rev. Julian Benoit was appointed Administrator of the Diocese.

In 1866 during the session of the Second Plenary Council of Baltimore Vicar General Benoit was honored with the office of Theologian to the Council by Bishop Luers.

At the death of Bishop Luers, June, 1871, Very Rev. J. Benoit became Administrator of the Diocese until the consecration of the new Bishop, Rt. Rev. Joseph Dwenger, the present incumbent, April 14th, 1872.

He was also Theologian at the four Provincial Councils of Cincinnati. He did not attend the fifth, held in 1882, because of his advanced age.

Shortly after Bishop Dwenger took charge of his new field of labor, he continued in office as his Vicar General him to whose life this sketch is devoted, and whilst the Bishop was away from his Diocese paying his decennial visit to Rome in 1883, Father Benoit was, by the Bishop, appointed Administrator of the Diocese.

### PAPAL PRELATE

Very Rev. Julian Benoit was signally honored on the 12th of June, 1883 by the present Pope, Leo the Thirteenth. When Bishop Dwenger was waited on by the Clergy of his Diocese just previous to his departure for Rome, he was asked to convey to His Holiness the desire of the Clergy of the Fort Wayne Diocese, to see Father Benoit invested with the Purple and receive the honors and title of Monsignor. Whilst the Bishop told his Clergy that such had already been his own plan, he heartily concurred in their wishes and would cheerfully present them to the Holy Father. In accordance with the above telegram from Rome to Father Benoit, on the date above named, informed him of the honor bestowed upon him, and the Papal Brief was received shortly afterward.

### FATHER BENOIT INVITED TO THE THIRD PLENARY COUNCIL OF BALTIMORE

Previous to the opening of the Third Plenary or National Council of Baltimore which was held during parts of November and December of last year, Monsignor Benoit was invited by Bishop Dwenger to accompany him to the Council, and he was invited also by Archbishop Gibbons, at first through his secretary, and a second time through an autograph letter of the Archbishop and Apostolic Delegate. His great age however and his loss of hearing prevented him accepting the several proffered invitations.

### A BROKEN HEART

This is perhaps as suitable a place as any in this hurriedly written sketch to say that Father Benoit had many hardships to endure in his early days in America. After he had been in the country about three years he begged of Bishop Brute to permit his return to France and to say farewell to America. When the good Bishop represented to him the great need in Indiana of Priests, and his own approaching dissolution he asked the young Father not to cast upon his conscience any such burden as would be the case if he granted this request. Don't let me go into the presence of God with the guilt of having allowed you to return to your beloved France from the face of so much work that is to be done in the New World.

Could anybody at that time have foretold the young Priest that all these years he has lived were before him, he would have placed himself at the foot of a tree somewhere in the great dismal and unbroken American forest to die of a broken heart.

## DECLINES A BISHOPRIC

When in 1871 he learned to a certainty that among the three names forwarded to Rome from which one should be selected the next Bishop of Fort Wayne his own was strongly urged, he wrote to the Eternal City and presented his reasons why he did not desire the appointment. Among other things he stated his advanced age, his feebleness and rapidly declining strength, adding that propaganda could spare itself much unnecessary work by overlooking his name in the case entirely, that he could not under any circumstances consent to accept any such position.

## PROVIDENCE

As an occasional instance of the kindness of Divine Providence he related a few days previous to his death the two following edifying and touching illustrations: In the long years ago Father Benoit was called to visit a Mrs. G., old, blind, and suffering from cancer in the breast. When leaving the sick person he told her to give herself no anxiety about sending for him. I will see you again said he before you die. Some months afterwards Father Benoit upon retiring for the night, could not compose himself to sleep. The thought of his promise to Mrs. Guerin continually troubled him. At two o'clock of that night he arose, saddled his horse and traveled over a distance of twelve miles, to carry the comforts of Holy Church to the invalid. He found the patient very low, administered the last rites and turned homeward. He had gone scarcely two miles when the woman had slept the sleep of death.

## ANOTHER ILLUSTRATION

In 1839 Father Benoit started from Vincennes to Chicago on horseback. About two o'clock in the afternoon he came to a fork in the road, and took the way to his left. Having gone about four miles he saw a little log cabin and a man close by. He asked if on the right way to his destination, and was told that he must turn back four miles and take the other road. He found that he must then go ten miles farther before finding another house. He consequently asked shelter for the night but received the reply that the cabin was small, the family large and the mother very sick, consequently they could not accommodate him. Father Benoit then told the man that if he would take care of his horse, he would be quite content with any small corner of the cabin. Finding that he would be so easily contented he was told to stay. When preparing to retire he found

upon the walls back of the old fashioned bed-curtains some Catholic pictures. He turned back and inquired whether the family be Catholic. He was answered in the affirmative. Finally he asked the sick woman if she would like to see a Priest. I would indeed she answered, did I but know where to find one. Father Benoit told her he could secure the services of a Priest for her if such be her wish, told her there is one not far distant, and finally made his identity known. The joy of that poor soul can be better imagined than pencilled. "For seventeen years, she said, I have prayed to God not to let me die till I should see a Priest and receive before my last hours of life the comforts of my holy religion, on my way to eternity. O how good is God is his Providence." Father Benoit taught catechism that night in that little cabin until one o'clock. He continued the instructions next day until afternoon, and on the following morning offered the Holy Sacrifice, administered first communion to the children and the viaticum to the sick mother. Just after breakfast that morning when a preparing to continue his journey back to the division in the road from which the good Father had strayed, the soul of that mother winged its way from its cabin home in the forest to a better land beyond the skies.

#### SICKNESS AND DEATH

Father Benoit complained during the month of November of a severe pain in his left ear, and from the ear he thought the pain led to his throat. He would not consent to having a physician called, even though the pain became intensified. Upon Bishop Dwenger's return from the Baltimore Council, the malady growing worse, the Bishop concluded to send for Dr. Dills, who came and examined the ear found nothing wrong with it. Examining the throat he soon discovered however that the venerable Father was afflicted with a disease that would end his days. Dr. Dills on his second visit brought with him Drs. Woodworth and DeVilbess and the three pronounced the case cancer of the throat. Father Benoit was not slow to discover what the doctors pronounced of him, and with a calm and deliberate spirit of resignation he began to prepare for his final dissolution. If Providence desires to take me by the throat, he jocosely remarked, then God's will be done.

An altar was erected in his room and for a few times he still felt able to offer the Holy Sacrifice of the Mass. Owing to the weakness of his eyes, he had received, some time in November, permission from Rome to use a Votive Mass of the Blessed Virgin from memory. The

last time that this servant of God offered the Sacrifice of the New Law was on Sunday morning, January 11th. On Friday morning, January 23rd, the Righ Reverend Bishop offered Mass in the room of the saintly Vicar General at which the man devoutly assisted the last time upon earth. The evening preeeding, January 22nd, he was with the household at tea, and spent a half hour with several of the visiting and home Clergy in the Bishop's room, from which he returned to his own apartments never to leave them in life.

His sufferings from the time increased, yet he bore all in that calm resignedness to God that is characteristic only of a holy soul that has schooled itself in virtue and devotion to God.

When Mother Prudentia, the worthy Lady Superior of St. Joseph's Hospital, was asked to send one of her noble band to attend Monsignor Benoit in his illness she detailed Sister Vincentia, who like her twin kindred in holy religion are devoted to self-sacrifice and the comfort of others; she cared for the aged Father till he closed his eyes in death, when he no longer needed the ministration of her words of solace or her tender hands to bind his aching head or guide to his lips a cup of nourishment that she had herself prepared, searcely allowing herself the few hours of needed rest during all these days of the three weeks fast. She was ever near to alleviate the least of his wants and may God reward her.

#### HIS LAST MOMENTS

At five minutes past eight o'clock on Monday evening, January 26th the household was called together and notified of his fast approaching death. Just previous to this the venerated patient uttered his last words on earth. Turning to Doctor Dills and Sister Vineentia he said: "I am going home to my heavenly father. I thank you for your kindness to me, and when I get to Heaven I will pray for you.

Rt. Rev. Bishop Rademacher, of Nashville, at one time a Priest in this city and Diocese, having been notified of the condition of Father Benoit, had reached the house a few hours previous. Dr. Thomas J. Dills had just reached the rooms to look after his patient. The Rt. Rev. Bishop Dwenger and Rademacher, Rev. Fathers Koenig, Brammer, Lang, Boeckelman and Ellering filed into the room. The Rev. Fathers J. H. Oechtering and Messman had left the house about half an hour previously. Kneeling about the bedside of the dying Priest in addition to those above named were Sisters Vincentia and Helena, of the Poor Handmaids, St. Joseph Hospital, Sisters Mary

John, and Henrietta, of St. Augustine's Academy, Mrs. Legraw and Miss Rousset.

The Bishop of Nashville lead in the reading of the touching prayers of the ritual, the others responding, whilst the Bishop of Fort Wayne held the hands of the expiring pioneer Priest clasping the crucifix, the image and cross of his Savior; for whom he labored on earth and whom he looked to as his reward in Heaven.

The last sacrament had been administered to him at his own request, in the full enjoyment of his mental faculties by Rev. A. Messman, of St. Peter's Church.

Thus passed from its earthly home the spirit of Julian Benoit—softly as the ripened fruit is detached from the parent bough, gently as the zephyr breeze is wafted o'er the balmy vale of Agra. Yea, still more gently and with better fragrance did the sweet soul of Julian, on the eve of the day dedicated to his patron Saint, pass to fruition in its heavenly home.

# THE MIGRATION OF A FAMILY

## THE FAMILY TREE<sup>1</sup>

The history of the human race records occasionally great movements of people, vast migrations of groups or tribes or nations. The great westward movement which peopled the western hemisphere with Europeans and made the nations of these two continents is perhaps the most immediately significant to us. We are accustomed to talk glibly of migrations, of immigrants, of Americanization, of melting-pots; but frequently it means little because discussion of people in the mass is usually indefinite and pointless. When numbers of people are moved by similar motives or driven by the same circumstances to act in unison, the effect in perspective is a great mass motion. But on analysis it may be found that the individuals are prompted by the same instinctive self-interest that prompts their other actions. We say great numbers of people came from Ireland and settled in the Middle West. Some may add that they have contributed to the material welfare of the nation by providing farmers and workers in the cities, by giving to the world producers in many lines. If we examine one unit, one family, of that vast migration, we may come to an explanation of how the West was peopled, how this part of the nation grew so rapidly, and with such a diversified population. We may also find some reason why our ancestors could build States, could break a way into the unknown, could be pioneers, while their softer descendants have much ado to keep within the smooth grooves of their daily lives.

If we follow the family and fortunes of Owen and Cecelia McAlpin, we shall see how this small unit has dispersed itself through the Mississippi Valley and beyond. We shall find that their living descendants number today one hundred twenty-one and are scattered over the western half of the continent. The story must chiefly concern Cecelia McAlpin for two reasons: she lived the longer and by her mere presence could influence her family more than could her deceased husband, and some of the events which are a part of the family tradition show her to be a woman of more than ordinary courage and enterprise.

Cecelia Gibbon was born in Glencastle, County Mayo, Ireland, in 1790. She was the daughter of Dominic Gibbon and was one of

<sup>1</sup> This excellent study is published partially as a reward for the research and industry exhibited and partly as an example of genealogical portraiture.—Ed.

seven children. Since the seat of the ancient family of Gibbon was Mayo, she probably belonged to that old sept. She married Owen McAlpin, a native of Galway. He was a tailor and a town man to whose disposition and temperament farm life was never agreeable. They made a home for themselves near Newport and lived there until 1831.

The reason for their leaving Ireland need not be dwelt on here. Their circumstances were not very different from most of their countrymen, and there is no doubt that they had reason enough to leave Ireland. The economic necessity was certainly strong, but others surely must have been present. We shall never know now the inner motives of these people, the appeal that America made to them. They were dissatisfied at home and had the courage to wander forth. That their reason had nothing to do with political questions is evidenced by the fact that they settled in Canada first.

Like most of the Irish, Cecelia McAlpin had a deep affection for the "old country," which in her last years led her to dwell in memory over the old scenes and relate stories of her youth. She loved to tell her grandchildren how when she and her husband determined to leave and were ready, there was a great crowd of their neighbors and friends who came to wish them well. The light of memory lit up her faded eyes as she recalled the faces in that group, the cries and keenings of the fearful and the timid, the latent longings of the young and venturesome, the sorrowful affection of sincerely grieving friends. They were a day's journey on foot from the port and most of the day the procession followed with many tears. She was well nigh heartbroken when they had to turn back and leave her, but her path lay before her and she followed it unfalteringly. She was not a very young woman, and the misgivings and cautiousness of maturity may have dimmed the confidence she had in the enterprise, but her dauntless spirit sent her forth.

The journey to Montreal was made, of course, in a sailing vessel and lasted six weeks. There was one unusually severe storm, and John, the youngest child, aged two, made some such remark as this: "The Lord will take care of us,"—in Gaelic. So they brought with them an abiding faith that was natural of expression to a mere baby. In Montreal they stayed for a while until they found and secured the land that was their goal. It was located in the vicinity of Three Rivers, in the Quebec Province, and there the family settled. In December of that year, 1831, the youngest child of the family was born. The father of the family was not suited to farm life, and that together with the rigors of several Canadian winters so discouraged

the group that they determined to move South. They had learned of the success of some of their countrymen in southern Indiana where timber land was very valuable, and in the Fall of 1837 they left their farms and journeyed south.

By this time what substance they had was dissipated. The cost of bringing a family across the ocean, of buying land and farm equipment, with the added losses of indifferent success had depleted their sum. The older boys were now sixteen and eighteen and were able to do a man's work, but the severity of the climate made them yield. Having once made a journey across the trackless ocean, the prospect of an overland trip seemed to offer no greater difficulty. The first winter was spent in New York State, the father plying his trade, the boys working on the Erie Canal. In order to complete the journey it was necessary to stop occasionally and earn money for the next stage. The whole family was under economic pressure to live from day to day and to save for the journey. The next summer found them headed in the direction of the Ohio River, but chance took them further south. They stopped always in good sized towns where the workers of the family might obtain employment. They crossed Pennsylvania to the south, and having heard of the new National Road and the ease of travel by that route, they entered Maryland hoping to reach Cumberland. On arriving at Harper's Ferry the father, Owen McAlpin, became ill and died (1839). The mother was now left with the children in the middle of the journey, and upon her fell the decision of their future. She seems not to have hesitated at all as to what course to pursue because they continued their travels. Perhaps she thought that there they were among strangers and at least in Indiana there would be countrymen, if not acquaintances. So they proceeded. One long stop was made in Ohio where again the sons worked and the mother added to the family income by receiving into the home some young Irishmen to board.

In 1841 they arrived in Madison, Indiana, which at that time was a thriving small city, whose chief industry was steamboat building. It was here that the youngest son, John, acquired that interest in steamboats which led finally to the cutting off of his life. Having arrived in Indiana, the family established themselves. The boys went to work and again the mother helped out. At this time she established a hotel and assumed the management of it herself. Shortly after this time she was able to leave there and start out on another expedition.

Upon leaving Canada the family did not dispose of the land they had bought. Cecelia McAlpin then determined that she would sell it. She seems always to have been a woman of enterprise, of quick decisions, and quick actions. Having decided to sell the two farms, she at once proceeded to the business. It was necessary for her to go back to Canada, but the way she had led the emigration was long and tedious, and her simple directness of character demanded a shorter route. The canals and the railroads of that period were not connected in many places and few of the roads and railroads ran north and south. Nothing daunted she went on foot for a great part of that journey when no other means at once presented itself. Part was made in canal boats, part in stages, but family tradition has it that she "walked" both ways. The eldest son, Patrick, being the "scholar" of the family, kept an account book for the group. In it were recorded the stages of the journey, the amounts of money the boys earned on the canal; and in it Michael, the wit of the family, wrote this of his mother: "Cecelia McAlpin returned today from Canada (date). She walked there and back. Bully for Cecelia." One wonders which of her descendants of this generation would undertake an expedition demanding such physical courage and presenting equal dangers in this day. Another incident which followed this one closely bears out the impression of her single-mindedness, clear thinking, and fearless directness.

On her return from Canada she had a goodly sum in gold, the proceeds from the sale of the two farms. With perfect simplicity, she hid it in the house—in the coffee mill—a place she could keep her eye upon as she went about her household tasks. In the house at that time (a small hotel was little more than a large house) there was a man from Ireland, a County Mayo man, whom she welcomed as being from the home place. In a moment of quite feminine weakness she confided the secret of the gold to him. With all her qualities of strength and power, she showed a woman's heart. Why she let slip her secret or how will always remain her secret. Perhaps she had misgivings as morning came, for she arose early and went to the hiding place to assure herself that all was well. One can fancy her dismay on discovering that both man and money were gone! There may have been dismay, but there was not despair. Self-accusations arose within to perplex her, but she saw distinctly the line of action that lay before her. No tears of self-pity dimmed her sight. Immediately she set out to follow the thief. In three weeks she returned with all of the money. What an opportunity

for a novelist! However, the truth is that the details of the chase and capture are not known now. One can imagine much.

How clearly the personality of that fearless woman stands out in the few stories left by her. She was a woman possessing in great degree the supreme virtues of faith, hope and charity. Many are the stories her grand-daughters remember in which those virtues shone. She feared nothing but her God and wrong doing, and her faith was invincible. In appearance she was quite tall in her youth, because her nickname was "Cicely, the Tall." She held her head high and looked the world in the face. She feared no man nor deeds of men. The ancient family of Gibbons has for its motto "Nec Timeo Nec Sperno." She surely embodied that phrase. Her keen eyes saw clearly into the lives of others as well as searched her own heart. One can fancy that there must have been the freshness of a fog-dispelling ocean breeze about her. Sham and pretense could not live near her. In other circumstances she might have been a great compelling force in public affairs, but instead her destiny led her to do a small part in the building of an empire in the Middle West.

The eldest daughter of the family, Bridget, married Ebenezer Davis and with him went to North Vernon in Indiana to establish a home. The inheritance that was Bridget's from her mother was a great self-sacrificing and lively faith. Her husband was a non-Catholic; yet Bridget's are the only ones in the family who have entered the religious life. She remained all of her life in North Vernon, but her children carried on the westward march. Celia Davis married Michael Fenoughty and settled near Paola, Kansas. Of their nine children, three entered religion. One is Father Joseph Fenoughty, S. J., and two of the daughters entered the Order of Sisters of Mercy whose mother-house is in Fort Scott, Kansas. Jane Davis McGauly, who lived in Indianapolis, had one daughter who entered the Order of Sisters of Providence and taught until her death at the school called St. Mary's of the Woods.

Time passed and the young people of the McAlpin family had grown up. Patrick felt the call of the West and in 1846 started for western Iowa. He might have made the greater part of the trip in boats down the Ohio and up the Mississippi, but he chose the overland route and a covered wagon. The journey lasted six weeks and ended when they arrived in Crawford County. He settled on land which was then to be bought very cheap. His homestead was beautifully situated near one of the highest points in the county and, like all the land in that vicinity, was rich soil. Standing on top of the

highest of the rolling hills of the old McAlpin farm one can see for miles in every direction the rich fields of the almost treeless prairie marked out like a huge patchwork quilt. Patrick had twelve children, some of whom stayed in Iowa, while others carried on the westward movement and moved on to Nebraska, South Dakota, and Oklahoma. One of his granddaughters, Lulu Maguire (now Mrs. Charles Knowles of Omaha), had the far-sighted courage of her great-grandmother, and went to South Dakota. There she took up a homestead claim, fulfilling all the usual requirements of the government regulations by herself. Although she has not lived there for several years, she still owns a valuable farm.

In 1854 John McAlpin and his mother left Indiana and traveling by way of the Ohio and Mississippi Rivers came to St. Louis. Here he engaged in a boat stores business. In the next year he married Mary Merrin, a native of County Rosecommon. Of their three children only William lived to maturity. John's business was successful for a time and prosperity seemed near when in 1857 some financial troubles swept away all of his possessions and much of his hopes. He salvaged what he could from the wreck of his fortunes and started anew in a business he knew was profitable. In those early days of river transportation it was the custom of owners of steam-boats to sell the liquor business on the boat as a kind of concession. John McAlpin bought the liquor business of the steamboat St. Nicholas, a comparatively new boat in the New Orleans-St. Louis service. The boat was four years old in 1859 when Captain Reeder and Captain Glime purchased her for \$25,000 and John McAlpin became the owner of the bar. On the first trip under the new management about seventy-five miles south of Memphis there was a terrific explosion. The boat took fire and in a short while was a total wreck. There were but nineteen who survived that night, and of these only six escaped serious injury. John McAlpin was directly over the boilers when the accident occurred. He was badly scalded and was thrown into the water. Some still on board threw out planks, doors, and furniture to those in the water to assist them in saving themselves. The following is an account of the disaster in *The Missouri Republican* of April 29, 1859. The journalistic method of that day seems to have been to compile a series of quotations from various people—survivors and witnesses. The assembling of the narrative is left to the reader. A survivor named James Chillson, who was second pantryman aboard, said this:

" . . . I got on a plank with him (McAlpin). Both of us got tangled up in the cattle, which were tied together with ropes, and which were swimming around. I got loose and finally succeeded in freeing him, not, however, until he was nearly drowned. We remained near the wreck nearly two hours before being taken up by the 'Susquehanna.' Later we were transferred (at Memphis) and brought to St. Louis on the 'Philadelphia'."

The long period in the water, the delay in being transferred from one boat to another, the lapse of days before adequate medical attention was begun served to undermine his robust health. He was never quite well again and died the following Spring (1860). His son William remained in St. Louis. In 1884 he married Kate L. White of St. Louis and had twelve children of whom eight are living. This section of the McAlpin family has always been decidedly urban and perhaps for that reason has been less adventurous. The eldest daughter married a farmer and lives in the vicinity of the Patrick McAlpin homestead and among his descendants. The second son's business took him to Chicago. With the youngest son who makes his home with his eldest sister, these are the only ones outside of St. Louis.

The last family group is that of Maria McAlpin. She married Bartley Regan in Madison, Indiana. Two of their three children are still living. After his death she married Eli Jenkins. Of this marriage there were four children. Maria had the adventurous and enterprising spirit of her mother. She lived for many years in Vail, Iowa, but when the United States Government opened up the Oklahoma Territory for settlement, she heard the call of the frontier country, felt the lure that is in the life of the pioneer. Here again the family tradition is rich in stories of the early days in Oklahoma, the rush for land in good locations, the hardships of crude living, and the never failing good humor that met every difficulty. Those who live in urban comfort and who even loudly express their love for the great open spaces have scarcely any conception of the life of the pioneer woman. And when a woman has known from the days of her youth what "new country" means and is willing at the age of fifty-eight to venture forth to a new frontier, we must admire her courage and reverence her spirit. The pioneer women must have possessed a philosophy of life that made them see into and beyond the years of hardship to the ultimate rewards. Perhaps that fine faith and hope is the gift of the open country and is denied to dwellers between stone walls.

At the time the Jenkins family went to Oklahoma (1889) the line of migration in that family divided, for some of the children were married and settled in western Iowa. Mary, Annie, and Clara remained in Iowa. The others went with their mother. Later Alice and her mother moved to San Diego, California, where Alice died. Another one of the daughters, Clara, moved to San Francisco in 1920, but lived only one year after reaching there. Thus this family which began as a small unit in County Mayo, Ireland, gradually moved westward across the continent of North America from Montreal to San Diego, leaving here and there other units who are carrying on and forming a part of the great American commonwealth.

There remains one point which needs some explanation. Throughout this account the name has been spelled McAlpin, while the descendants of John have always spelled it McCalpin. William, the son of John, and Charles, son of Patrick, are the only living men of the second generation. John died when William was four years old, and so what the son knew of the spelling of the name came through old account books and such left by his father. In every case it was spelled with the two c's. One explanation is that at the time John McCalpin was engaged in the boat stores business another man named John McAlpine, a Scotchman, was engaged in another business close by. To avoid confusion he put the "e" into his name. Another says that an inborn dislike for all things Scotch made him put it there. Still another says that it was a characteristic of the time to clip syllables like "Mc" and "O" and "Fitz" from names in informal speech, and since Alpin begins with an awkward aspirate the "c" was prefixed for euphony. The responsibility for the change seems to rest with John, for Patrick had been to school several years before leaving Ireland. He had a reputation for "learning" in the family. The whole family used the Gaelic speech at home and learned English at school and in the world. Whatever the explanation the part of the family that spells the name with the "c" expects to keep it, having a reverential affection for the name, while those without it say they will never add it.

It is in family stories like these that one comes to a realization of the dignity and yet the insignificance of a human life. It has dignity because it serves a purpose of the Omniscience. It is insignificant when one considers the infinitesimal portion one family group makes in a nation of millions of souls. When one seeks for the explanation of a great migration it may be seen in that fusion of

the importance and the unimportance of the individual. Each one must be actuated by a moving purpose and each must take his place as one small part of the while. If we could look over this vast American people with supernatural sight, we should distinguish here and there the bits of color that are the particles of the fire of courage and enterprise, of fortitude and faith that have been transmitted to this generation by our ancestors, the high spirited, whole souled pioneers.

HELEN McCALPIN.

*St. Louis.*

# CHICAGOU -- THE GRAND CHIEF OF THE ILLINOIS

PROTONYM OF THE WESTERN METROPOLIS

BY JOSEPH J. THOMPSON, LL. D.

Chicago is a name to conjure with; the City of the Lake on its way to unquestioned supremacy! How did Chicago get its name? Who will say the final word on this question about which there has been so much speculation?

One way of judging and the way most frequently employed by those who have discussed the matter, is to study the derivation and meaning of the word in the language from which it may have been derived. Now what word or words in the Indian dialect stand for or are nearly equivalent to *Chicago*.

It is known that several different tribes of Indians inhabited the region of Chicago and it is pretty definitely settled that the Ojibway (Chippewa), the Miami, and the Pottawatomi were here in succession. Let us examine the dialects of these three divisions of Indians for words similar to *Chicago*.

## OJIBWAY

*Kah-go*, meaning to avoid, to forbear, to stay away from. *Mit-tio-ga-ga-go*, meaning bare, barren, "not a tree." *Kago*, meaning something great, big, strong.

## MIAMI

*Se-kaw-haw*, meaning skunk or polecat.

## POTAWATOMI

*Cho-ca-go*, meaning bare or destitute. *Tuck-cho-ca-go*, meaning devoid of timber.

Many writers have argued that the name, Chieago, was derived from the Indian name for skunk or polecat, or from the wild onion, leek or garlic that is said to have been abundant in the neighborhood in early times. Some argue that the plant gave the name to the river on the banks of which it grew abundantly and that the river gave the name to the town and city.

On the other hand the name is credited to an Indian chief. In this connection it is well to remember that Indian names were frequently bestowed by one tribe upon another or upon individuals of other tribes. For example, the Menominee, meaning wild rice, were so called by other Indians because they lived in a locality in Wisconsin where wild rice grew abundantly.

Now, it is conceivable that a chief who lived in a region where wild onions, leek or garlic grew abundantly and proclaimed its presence to all comers might be called by other tribes the chief or the Indian of the wild onions—*Se-kaw-haw, Chachagwessiou, Chicagou* or one of the variations of the name.

There are, however, certain other considerations which fix the name more directly upon an Indian Chief, or upon one of a line of Indian Chieftains, the first of whom known to history was the distinguished chief of the Illinois (Chachagwessiou) who accompanied Father Marquette on his journey down the west side of Lake Michigan in November and December of 1674, and who Father Marquette says was, "greatly esteemed among his nation, partly because he engages in the fur trade." A great "Captain of Industry" who traveled long distances, to Mackinac and all about in the great business of the time. This chief did not live in Chicago, however. Father Marquette tells us that on the 15th of December, 1674, "Chachagwessiou and the other Illinois left us (from the winter cabin on the Chicago River) to go and join their people and give them the goods that they had brought. He says further that he told them, the Indians, before they left that he would defer "the holding of a council until Spring when I should be in their village." In compliance with this promise Marquette went to the village in the Spring and held the council.

It is well known that this council was held on the plains at the Indian village on the Illinois River just opposite the promontory now known as Starved Rock. This fact does not establish absolutely, however, that this was the habitat of the great merchant chief. Several years later, 1680, Robert Cavalier De La Salle built a fort at the site of the present city of Peoria which he named *Crevecoeur*, but which Father Louis Hennepin who was present at the time says the Indians called Chicagou. It appears also that the upper part of the Illinois river or some of its tributaries was called the River Chicagou several years before the stream running through what is now Chicago was so named.

All these facts indicate that this great chief, Chicagou, was a man of much prominence over a vast territory. But there is more.

Following history to the year 1724 we find Chief Chicago in the entourage of Father Nicholas Ignatius De Beauvois, S. J., on his journey to France. There are several other Indians also, but Chief Chicago is the man of greatest note, is received by the King in audience and feted and honored in many cities. This Chief Chicagou, who went to Paris is from the southern part of Illinois immediately. He and his people were located then along the Mississippi from what is now St. Louis south. Bossu, an army man of that day tells us "The grand Chief of the Illinois is descended from the family of the Tamaroas, who were formerly sovereigns of this country." This same Chicagou led the Indian contingent from Illinois country when D'Artaguette joined Bienville in 1836 to war against the English and the Choctaws and Chickashas, in which war D'Artaguette Vincennes, Father Antonius Senat, S. J., and seventeen others were burned at the stake.

Bossu, before referred to, has written the last chapter of the history of the Chicago dynasty. He happens to be in the Illinois country just at the time when the English of the eastern part of the country have moved against the French in Ohio. Braddock and Washington were leaders of the English forces. De Jumonville first led the French and he was defeated and killed. Bossu speaks of the conflict:

"I forgot to tell you in my last (letters written to a friend in Paris) that I have been invited to the feast of war, given by the Grand Chief of Illinois, in order to raise warriors and march with the Chevalier Villers. This gentleman obtained leave from the governor to raise a party of French and Indians and to go with them to avenge the death of his brother, M. De Jumonville, who was killed by the English before the war broke out.

"The Grand Chief of the Illinois is called Papappe Chagouhias; he is related to several Frenchmen of distinction settled among these people. This prince succeeded Prince Tamaroas, surnamed Chicagou, who died in 1754. He wears the medal of the late Cacique (given him by the King of France on the occasion of his visit to Paris). This Illinois Prince has convinced the French that he is worthy of wearing it, by his friendship for our nation. The detachment of the Chevalier De Villiers being ready to set out Pappape Chagouhias has desired to serve him with his warriors as a guide. They left Fort Chartres on the first of April, 1756, and arrived towards the end of May on the boundaries of Virginia where the English had a little fort surrounded with great pales."

History abandons the Chicagous there. What conclusions are we able to draw from these references? These. There were apparently three of the line referred to. The Chicagouwessi who travelled with and aided Marquette. The Chicagou who went to Paris and was decorated by the King. Pappa Chagouhias who lead the Indians in the French and Indian War. We may conclude also that the Chicagou line of Chieftains were superior chiefs over all the tribes of the Illinois Indians. Later Chiefs of individual tribes of the Illinois confederation came into prominence such as Rouensa, Armapinchicou, DuQuoin and others, but during the time of the Chicagous the several tribes were more nearly of one family and the Chicagous seem to have ruled over all.

Now, what became of the Chicagous? And what direct authority have we for believing that the river and the city of Chicago were named for them?

“Waubun,” an interesting book reciting the early history of Chicago by Mrs. Kinzie, the wife of John Kinzie, spoken of often as the first settler of Chicago tells us what happened to one of them, perhaps the first one of our acquaintance. Mrs. Kinzie says that a distinguished Indian Chieftain named Chicago was drowned in the river and that the savages thereafter gave it the name of Chicago.

According to Haines, *The American Indian*, p. 721, the stream we know now as the Chicago River was not so called until about 1710. Accordingly if Mrs. Kinzie is right about the Indian tradition of the drowning of the great chief that event must have happened about 1810. At any rate the name of the river is thus accounted for.

Monette wrote a work entitled a “*History of the Mississippi Valley*, published in the year 1804. The Indian tribes were all here during his life time and he had excellent opportunities for knowing of them. In his *History* he tells of the fidelity of Chicago and the other Illinois to the French: “D’Artaguette, the pride and flower of Canada, had convened the tribes of the Illinois at Fort Chartres; he had unfolded to them the plans and designs of the great French Captain against the Chickasaws and invoked their friendly aid. At his summons the friendly chiefs, the tawney envoys of the North, with “Chicagou” at their head, had descended the Mississippi to New Orleans, and there had presented the pipe of peace to the Governor. “This,” said Chicagou to M. Perrier, as he concluded an alliance defensive and offensive, “this is the pipe of peace or war. You have but to speak, and our braves will strike the nations that

are your foes." They had made haste to return and had punctually convened their braves under D'Artaguette. Chicagou was the Illinois Chief from the shore of Lake Michigan, whose monument was reared a century afterwards upon the site of the village and whose name is perpetuated in the most flourishing city of Illinois." As we have seen in Captain Bossu's letter quoted above this Chief died in 1754. Monnette is almost contemporary authority for the statement that the city of Chicago was named for him.

Bossu says the Chicagoes were of the Tamaroa tribe. Father Maturin Le Petit, S. J., who was present when Chicagou, the second of our acquaintances of that name, presented the pipe of peace to Governor Perrier at New Orleans, says that he was of the Michigamea. Of course both these tribes were of the Illinois family and this divergence only lends support to the supposition that in the earlier days there was a head chief of all the Illinois tribes who might come from any one of the tribes according to ability or prowess.

It should be a sufficient answer to the arguments made by some that the name of the river and the city of Chicago is derived from skunk, skunkweed, garlic or wild onions to direct attention to the fact that in the Indian days the name variously spelled by those who attempted to approximate the sounds made by the natives applied to many different places or waters from Canada to the Gulf of Mexieo. The lower Mississippi was at one time called Checagou by the tribes along its banks. When De Soto's ill starred expedition crossed the Mississippi in 1539 the Chieasaw Indians called the river and the region Chucagua. In Franquelin's large map of 1664 the Kankakee River is called Chekagou and the Chicago River is called Cheagoumeman. In De Lisle's map of 1718 the present Des Plaines River is called Chicagou, and the same name is given a section of Lake Michigan, but in a map prepared by the same man in 1703 the name is given to the present Chicago River only. D'Anville in his map of 1755 calls the Des Plains Chicago and also gives that name to a part of Lake Michigan. On Mitchell's map of the site and river are marked "River and port of Chicagou." In Popple's map of 1733 the Chieagou is mentioned but seems to refer to St. Joseph where Fort Miami was located and where an Indian village called Chicago then stood. On La Hontan's of 1703 a deep bay south of Chicago is called Chegakou and the portage is given the same name. In Charlevoix's map of 1724 the name Checagou seems to apply to a portion of Lake Michigan. In Senex's map of 1710 the Chicago River is not shown, but the name is clearly applied to

a village of the Maskoutens or Kickapoos or both located on the present site of down town Chicago. Moll's map of 1720 names only the Cheeagou Portage. As we have seen, Father Hennepin, 1680, called the Illinois River the Cheeaugou. Coxe in his map of Louisiana calls the Illinois the Chieagou. Samson's map of 1673 styles the Mississippi the Chieagua. In Margry's of 1679 the Grand Calumet is called Chekagoue. Father Zenobius Membre,, who accompanied La Salle and who wrote the history of La Salle's voyage (1681-1682), says they "went toward the Divine River (Illinois) called by the Indians Cheeagou." Referring to the same journey La Salle himself says that "the division line called Chicagua, from the river of the same name which lies in the country of the Mascoutens."

Will it be said that all these various localities were infested by skunks or that wild onions or garlic grew so abundantly in all of them as to give a character from which a name was bestowed.

The answer is that the Grand Chief or Chiefs, the Great Chicagous, were known in all these parts, highly respected and every place they touched almost named in their honor.

Chicago may well be proud of its name if, as these facts indicate, it was derived from the chiefs whom history has left us a record of who were known by the name.

JOSEPH J. THOMPSON.

*Chicago.*

# HISTORY IN THE PRESS

COMPILED AND EDITED BY TERESA L. MAHER

## SAYS MISSIONARIES WERE LEADERS IN ILLINOIS

Pioneer preachers had much to do with the settlement and development of Illinois, according to a study of their activities which has just been completed by Elbert Waller, a member of the Illinois House of Representatives.

"The word of God as preached by these frontier parsons had more to do with the every-day life of many of the early settlers than most persons imagine," Waller says. Many of them were leaders in the settlement of the various disputes, political and otherwise, which were of interest at the time.

The pioneer of all Illinois churchmen, he declared, was Father Jacques Marquette, who founded the first mission within the present borders of the State. It was known as the Mission of the Immaculate Conception and was founded on the shore of Lake Michigan near where Chicago now stands. [Inaccurate. The mission was founded at what is now Utica, just across the Illinois River from Starved Rock.—Ed.]

As the Indians moved, the priest moved the mission with them, but the original name of the mission still exists as the name of a parish in the region of Kaskaskia, the first capital of Illinois. Missions were maintained among the Indians by the French, but it was not until the early part of the 19th century that the Church began to be a power in the everyday affairs of the white settlers. [Of course this statement is without foundation. The Catholic Church has been a living, guiding force in Illinois and surrounding States ever since the day of its founding, April 11, 1673.—Ed.]

Prominent among the early churchmen, Waller finds, was Rev. James Lemen, who came to the Illinois country in 1796 and organized a number of Baptist churches. He took a leading part in the slavery controversy which divided residents of the State and was a powerful influence in bringing Illinois into the rank of free States. Lemen organized eight Baptist churches and pledged their members to fight the advance of slavery. Later, when the sentiment of these church members changed and they became advocates of slavery, he split off from the main body and organized several more churches with anti-slavery citizens as members.

John Mason Peck, a Yankee Baptist, and Rev. Peter Cartwright, a Methodist, also took prominent roles in the struggle against slavery. Cartwright gained the reputation of being the most eloquent preacher in the early history of the state. When the Methodist Church divided on the slavery question in 1844 Cartwright stood firmly upon his principles, declaring that "God will show my deluded brethren the error of their way and bring them back to the way of righteousness." It was not until 1924, however, that the Northern and Southern Methodist Churches were reunited.

In addition to ministering to the spiritual needs of their parishioners the pioneer preachers faced the necessity of earning their living. They tilled the soil and hunted during the week and preached on Sundays.

#### DAUGHTERS OF THE AMERICAN REVOLUTION TO CELEBRATE CENTENARY OF LA FAYETTE'S LAST VISIT

An enthusiastic group of D. A. R. members, Louis Joliet Chapter, gathered yesterday afternoon in the home of Mrs. Clinton Dillman, 418 North Eastern Avenue, to take part in paying respect to the last visit to America by General La Fayette. The 100th anniversary of that event is approaching, and Mrs. John Frazer, of Lockport, gave an interesting paper detailing La Fayette's last trip and ended the paper with a description of his grave in France, where the American flag is always flying. Historical data and anecdotes relative to the hero added not a little to the interest of the paper.

Mrs. Emerson Lewis, formerly of Joliet, delighted the members with French music, playing two of De Bussy's compositions: "Arabesque" No. 1 and No. 2, and "Moonlight."

After singing "Illinois" the members adjourned until the birthday meeting which will be held the fourth Saturday in January in the home of Mrs. Theodore Gerlach. At this time the State Regent will be the honored guest.

#### LA FAYETTE WAS SHIPWRECKED ON OHIO RIVER, CLAIM

Shawneetown, Ill., January 24.—Shipwrecked at midnight on an unknown river, General La Fayette, Revolutionary War hero from France, underwent the most harrowing experience of his entire second visit to America as he was returning east from a trip to Illinois, it is recalled in connection with the centennial celebration of his visit here, now being planned.

The general with his party had left Shawneetown on the river boat Natchez, whose captain had been instructed to make all possible haste. In the pitch of night, after all but the watches had retired, the boat suddenly struck a snag on the Ohio River, 120 miles below Louisville, and all was confusion. Although the boat listed and became almost entirely submerged in ten minutes, all the passengers reached land safely.

Colonel Lavasseur, General La Fayette's private secretary, in describing the incident, remarks that although there was but one boat in which to escape from the sinking vessel, every passenger's first concern was for the noted general. In spite of their frenzy, when someone shouted, "Here is La Fayette," the noise quieted, and the demoralized crowd stood aside to allow the general to descend into the boat. On the morning following, another boat which happened to pass the spot, picked up the shipwrecked party, and took them to their destination.

La Fayette was treated with the greatest respect during his visit to this State. His first stop was at the old town of Kaskaskia, where he was royally dined, and later attended a ball in his honor. The most touching incident of his visit occurred when a few tottering revolutionary heroes who had fought under him fifty years before, gathered about him and paid respect.

The Frenchman's visit to Shawneetown was shorter than his stay in Kaskaskia, but the welcome given him showed the same veneration and reverence that he had received during his first stop in this State. Citizens from near and far had come to Shawneetown for the occasion, and when his boat landed, they formed a double line from the wharf to the hotel. The officials passed down the line, met the general and escorted him back through it to the hotel, while the people stood bare-headed.

Several toasts were drunk, La Fayette's being, "The citizens of Shawneetown and Gallatin County: may they long continue to enjoy the blessings which are justly due to industry and love of freedom."

The line to the wharf again formed as the great man took his departure. Upon the approach of the boat bearing the distinguished visitor, twenty-four rounds in salute had been fired, and as he left, another salute bid him farewell.

#### STATE ACTS TO BUY SOUTHERN INDIAN MOUNDS

Springfield, Ill., October 25.—Definite steps have been taken by the State to purchase some of the Cohokia Mounds, ancient land

marks left by a pre-historic race in Madison and St. Clair Counties, for which the 53rd General Assembly voted an appropriation, according to Col. C. R. Miller, director of the department of public works. Col. C. R. Miller, accompanied by Dr. Otto L. Schmidt, Chicago, president of the Illinois State Historical Society, A. E. Campbell, assistant attorney general, Rep. T. L. Feketee, E. St. Louis, C. M. Slaymaker, E. St. Louis, and others made a personal visit to the mounds this week.

Surveys of the land are in progress, Colonel Miller said, and as soon as they are completed, and the exact acreage determined, a reasonable offer for the land will be made the present owners.

"Condemnation proceedings will be instituted through the attorney general's office in order that the State may secure the land on an equitable basis, in case the land owners refuse to accept the reasonable price offered," Colonel Miller said.

"Purchase of these mounds by the State will preserve for the world one of the most important pieces of work left by a pre-historic race on the American continent. 'Monks Mound' is the largest pre-historic artificial earthwork in the United States and is to the mound builders, whose history antedates that of the Indians, what the pyramids were to the Egyptian Pharaohs. The mound is 99 feet high, 998 feet long and 721 feet wide."

The age of the mounds is a matter of conjecture. History relates they were covered with dense forests when the first white men came 250 years ago, while articles found in the mound by Dr. Warren R. Moorehead, member of the U. S. Board of Indian Commissioners, show they were built by a race of people who had reached a rather advanced stage of civilization and whose numbers reached thousands.

#### GREAT CAHOKIA INDIAN MOUNDS WILL BE SAVED

##### Prehistoric Monument Covers More Space Than Biggest Pyramid

Springfield, Ill., August 1.—The danger that industrial progress will erase the biggest question mark in North America before its mystery is solved is past. Negotiations for the purchase of Great Cahokia Mound have been started by the State of Illinois. The mound, the largest monument left by prehistoric Americans, will be preserved in a State park.

Larger than the Pyramids of Egypt and with its secret more closely guarded than that of the Sphinx, Cahokia Mound stands on the edge of the teeming industrial district of East St. Louis, Ill. It

is only six or eight miles east of the heart of St. Louis. Numbers of railroads and paved highways carry thousands of persons within sight of it every day.

### MANY SMALLER ONES

The mysterious earth heap is surrounded by scores of smaller mounds of similar character, some of which will also be preserved in the State park.

Great Cahokia is a flat-topped pyramid, 700 by 1,000 feet at its base and 100 feet high. It covers a greater area than the largest Egyptian pyramid and is declared to be the largest earth-work of human hands in the world.

Archaeologists estimate that it would have taken a force of 1,000 men, working steadily ten years, to build the mound. The size of the mound is taken to indicate there must have been a settled population of at least 100,000 in the region at the time of its construction.

What great king the artificial hill was raised to commemorate, what weird ceremonies were held on its summit, or in its interior; what strange race toiled to heap it up and practically every other question that comes to mind regarding the mound can be answered by only groundless guesses. All that is known is that Great Cahokia and the smaller mounds were built by some race preceding the Indians and that a settled civilization far superior to that of the Indians was necessary to bring such a large body of workers together.

### LITTLE RESEARCH

Although Great Cahokia was noticed and commented upon by early explorers, little research has been done in them. George Rogers Clark noticed the mound during his campaign, which won the Northwest Territory from the British. After questioning Indians of the region concerning Cahokia and its smaller neighbors, he wrote:

"They say the mounds were the works of their forefathers and that they (the forefathers) were formerly as numerous as the trees of the woods."

In the last two years Dr. Warren K. Moorehead, chief of the Department of Archaeology of Philps Academy, Andover, Mass., has conducted the first scientific investigation of the mounds in co-operation with the University of Illinois. Several of the smaller mounds were cut clear through, exposing complete sections. The structure of the mounds proved them to be the work of man and not natural

as some authorities had contended. Pieces of flint, pottery, shells, bone and charcoal were found in the mounds, but nothing was discovered that threw any real light on the people who built them.

With the mounds in possession of the State, the investigations will continue. Great Cahokia will be preserved, a standing question mark to scientists of this and future generations.

[The largest of the Cahokia mounds takes its name from a community of Trappist monks who established a school for boys on one of the mounds in 1809. This foundation contained twenty buildings and more than four hundred young Illinoisans were taught there. It was the first educational institution founded in Illinois after the Revolutionary war.—Ed.]

### PIASA BIRD, INDIAN RELIC, TO BE RESTORED

#### Giant Cliff Painting at Alton Lost in Quarry Operations

Alton, Illinois, July 17.—More mysterious and inscrutable than the Sphinx of Egypt, the great Piasa bird, which once brooded over the Mississippi valley from the cliffs above this town, is to be restored.

The work of repainting the great Indian petroglyph, or cliff picture, which was destroyed by quarrying operations years ago, has been undertaken by the local Boy Scout council, and Herbert Forcade, an eighteen-year-old artist of this city, has undertaken to do the work.

The Piasa bird, or Pi-a-sau bird, as the Indians called it, ranked with the most famous relics of prehistoric people found in this country or in the Eastern hemisphere. Scientists appear to have solved some of the puzzling problems that surrounded the origin of the Pyramids, the Sphinx, the relics left by the Aztecs and the monolithic pillars of Stonehenge. Archaeologists have even attempted to reconstruct the history of the Neanderthal man, but the origin, purpose and symbolic value of the Piasa bird has remained a closed book, sealed by the loss of Indian traditions that once might have explained the monster. It is the one great relic of prehistoric times in the western hemisphere which the government has allowed to be destroyed, scientists assert.

### LIKE CHINESE DRAGON

The Piasa bird resembled nothing which now remains of Indian art, and looked more like a Chinese dragon than anything else, according to those who have seen the original. Marquette, the first white man known to have seen the painting, made a sketch of it, which was later lost, and no authentic picture taken from the original, has been found. Two artists who saw the petroglyph before its

destruction have drawn sketches from memory, however, and their pictures agree closely enough to give an idea of the appearance of the monster. Marquette described the picture in the history of his trip down the Mississippi made in 1673 in the following words:

"As we coasted along the rocks, frightful for their height and length, we saw two monsters painted on one of these rocks, which startled us at first, and on which the boldest Indian dare not gaze long. They are as large as a calf with horns on the head like a deer, a fearful look, red eyes, bearded like a tiger, the face somewhat like a man's, the body covered with scales and the tail so long that it twice makes the turn of the body passing over the head and down between the legs and ending at last in a fishes tail. Green, red and a kind of a black are the colors employed. On the whole these two monsters are so well painted that we could not believe any Indian to have been the designer, as good painters in France would have found it hard to do as well. Besides this they are so high on the rocks that it is hard to get conveniently at them to paint them."

#### MARQUETTE LEFT IT

Marquette was the product of an age that believed it was not well to investigate too thoroughly occult matters, since such an investigation might bring one face to face with the Devil himself. [Of course this statement about Marquette's fears is silly. A reflex of the inventions of bigots of an earlier age.] In addition he was going into a strange and wonderful land which awed him by its vastness and mystery. He was probably well enough satisfied to view the painting from the river and pass on as soon as possible, but the description of the Piasa bird has not been materially changed by later writers. If he had added that the body of the monster was covered with scales, that its tail was segmented like a scorpion and that it had two great, long squared shoulder wings, his description would have tallied exactly with the pictures of the bird that have been constructed from memory.

Marquette's omission of the wings is explained by the fact, observed by old residents of Alton, that the distinctness of the image on the cliffs varied always with the weather. At times the picture would be scarcely discernible and at other times it would be very vivid, while portions of it frequently faded or stood out boldly with changes in humidity. This also explains why Marquette saw two monsters while some of the later observers saw but one. Those that did see two said that the second was like the first and pictured it

as standing behind the first. Marquette's estimate of the size of the picture, made from the distance, has also been disputed by later writers, one maintaining that the picture was between sixteen and eighteen feet long, while another asserted that it was thirty feet long and twelve feet wide.

### LOST IN 1857

The Piasa bird was still visible in the middle of the 19th century, but had faded until it stood out plainly only when the weather was favorable. In 1856 and 1857 quarrymen, who were cutting back the face of cliffs, to obtain limestone, blasted away the relic and it was irreparably lost.

The present project to repaint the bird was launched in order to provide a memorial of the original and to restore to the picturesque cliffs above the city, the romance which the Piasa bird lent them. The exact design to be followed and the question of colors will be settled by the artist and archaeologist with whom he consults.

### INDIAN UPRISING CAUSED CONGRESS TO NAME ILLINOIS

Springfield, Ill., November 22.—Uprisings and massacres by Illinois Indians drew the attention of the United States Congress to the land that is now Illinois, just one hundred and twenty-four years ago, the first year that Congress met in Washington, D. C. The ten years previously Congress had met in Philadelphia.

This State had previously been a part of the Northwest Territory, but from 1800 to 1809 it was part of Indiana Territory.

Consequently, the first representative this State had when the Government moved its headquarters to Washington, D. C., was the territorial delegate from Indiana—William Henry Harrison, who afterward became the first governor of Indiana. His report from his constituents in "Indiana," informed congressmen that the rangers in the Illinois country were hard to handle, and were continuing to alarm settlers by the frequency of small massacres.

In 1809, William Henry Harrison ceased representing Illinois. This State was made a territory in itself, but its representative in Congress was appointed by the President. This condition continued only three years, when Illinois was made a second rate territory, with power to elect its own delegate. The first delegate so elected was Shadrach Bond, who later became Illinois' first governor.

## NAUVOO WAS ONCE COLONY OF COMMUNISTS

## Pioneer in Illinois Section Recalls Days of Grape Production

Nauvoo, Illinois, July 18.—The days when Nauvoo was one of the greatest grape producing centers of the United States, and the seat of one of the most successful communist colonies ever established in the new world are recalled by Emil J. Baxter, who is still engaged here in the business of grape production and who came to Nauvoo shortly after the Mormons left.

Mr. Baxter was a member of the French communist colony which Etienne Cabet established in Illinois in the fifties, his father having joined the project in 1855 when Emil was a small boy. The grape industry, developed by the Icarians, as the colonists were known, was at one time one of the leading industries of the State. Nauvoo was known in all parts of the country before Chatauqua, New York, and the Lake Erie region were famous. Mr. Baxter remembers having seen one hundred varieties of Illinois grapes on display at the World's Fair, 1863. This was because nothing was known, at the time, of the adaptability of the various varieties and every type was tried.

Mr. Baxter's grandfather was a Scotch captain of artillery under the Duke of Wellington, and at the end of the war he liked France so well that he married a French girl and settled down in the country. Mr. Baxter's father was born in France and spoke and looked like a Frenchman. When he came to this country he had some ideas on co-operation that agreed well with those of Etienne Cabet and he accordingly moved his family to Nauvoo and became a member of the community.

Cabet had brought to this country between 400 and 500 people who were seeking to establish a Utopian community. Settling on the improvements which the Mormons had left but a short time before the colony built a flour mill and a distillery and planted large vineyards on the city lots which the Mormons' population of 22,000 had laid out. Nauvoo had been the largest city in the State, but the departure of the Mormons had reduced it to a village.

Cabet's colony managed to steer through several crises, but the more energetic members became tired of supporting the shiftless members and one by one dropped away until the scheme had to be abandoned in 1860. Mr. Baxter's father, after putting a great deal of money into the project, withdrew in 1857, but later returned and purchased land in the vicinity. Utilizing the knowledge of grape

culture that he gained as a member of the colony he set out large vineyards which are still bearing. At his death his three sons took over the business and expanded it until they were cultivating one hundred and sixty acres of vineyards in Illinois and forty acres in Iowa.

In addition to this they became extensive growers of apples, pears and other fruits. Mr. Baxter is still in the business and is still reaping profits from the industry started by the Icarians. The Baxter Brothers have also devoted their attention to the honey business, but retired from this some time ago. Mr. Baxter served on the Nauvoo City Council for approximately thirty-seven years and on the School Board for twenty-seven years, in addition to serving a term as mayor.

#### FAMOUS HEROES IN BLACKHAWK WAR, DATA SHOWS

Galena, Ill., August 1.—Three presidents and a galaxy of the most famous military heroes the United States has ever boasted took part in Illinois' famous Blackhawk war, according to Edward L. Burchard, of Chicago, a lecturer of Northwestern University, who has collected data on pioneer days in northwestern Illinois for the State Historical Society.

Jefferson Davis, later President of the Confederacy, was a subaltern at Prairie Du Chien at the time, Lincoln served with the Illinois forces and Zachary Taylor was one of the army men who took part in suppressing the uprising. General Albert Sidney Johnson, who later opposed Grant at Shiloh, was chief of staff in the Blackhawk war, and serving with him as inspector general was Anderson of Fort Sumter fame. General Twiggs, who later commanded the army of the Confederacy in Texas, was another famous Civil War figure that took part in the Illinois conflict. Grant, although he did not take part in the war, later made Galena his home.

General Heintzelmann, of Union fame, Col. E. D. Barker, later a martyr at Ball's Bluff, and General Winfield Scott himself were all on the scene. As most of the troops were drawn from southern Illinois and Kentucky, the presence of so many military men from the South left a lasting impression on the territory and many towns and counties in Illinois are named for southerners. Six northern Illinois counties are named after Kentucky colonels: Jo Daviess, Stephenson, Boone, Henry, Ogle and Whiteside.

**CLAIM FORMER GOVERNOR BUILT FIRST RAILROAD**

East St. Louis, Ill., November 28.—Credit for building and operating the first railroad in Illinois is claimed for Governor John Reynolds, who in 1837 built and put into operation a railroad six miles long, from near this city to East St. Louis. The railroad utilized horse-power and was used to carry coal into St. Louis. In his own account of the building of the road Governor Reynolds said:

“I had a large tract of land on the Mississippi bluffs six miles from St. Louis which contained an inexhaustible supply of coal. It was nearer to St. Louis than any other mine on this side of the river. A few others, with myself, projected a road across a swamp into St. Louis, which would give us a market for the coal. We knew very little about the construction of a railroad or the capacity of the market for coal.

“We were forced to bridge a lake more than two thousand feet across, and we drove piles down more than eighty feet to get a solid roadbed. The members of the company hired the hands and took charge of the work. We graded the track, cut and hauled timber, built the road and had it running all in one season.

“We had not the means nor the time, in one year, to procure the iron for rails or a locomotive, so we were compelled to work the road without iron and with horsepower. We completed the road and delivered coal all winter. It was the first railroad built in the Mississippi valley.”

In the following year, Governor Reynolds offered the road for sale and it was sold at a loss of approximately \$20,000.

**SEVEN ILLINOIS GOVERNORS WERE BORN IN KENTUCKY**

Springfield, Ill., August 7.—If Virginia is the “Mother of Presidents” Kentucky deserves the title of “Mother of Illinois Governors,” according to records at the State Historical Library here, which show that seven Illinois governors were born in the Blue Grass State, while one other migrated from Kentucky to Illinois after having been born in another State. Four Illinois governors were born in New York, while only three were born in Illinois.

Maryland was the birthplace of Shadrach Bond, Illinois’ first chief executive, and Coles, who succeeded him, came from Virginia. Edwards and Reynolds were born in Maryland and Pennsylvania respectively, but Ewing, Duncan and Carlin who followed, were all born in Kentucky. After Carlin came Ford from Pennsylvania,

French from New Hampshire, and Matteson, Bissell and Wood from New York. Kentucky then again claimed the honor and Yates, Oglesby and Palmer all claimed that State as the place of their nativity. Beveridge was born in New York, but Cullom, who followed him, was a Kentuckian. Hamilton and Fifer were born in Ohio and Virginia respectively. John Peter Altgeld, who followed, was born in Germany and is the only naturalized governor the State has ever had. Governor Tanner was born in Virginia. Richard Yates, Jr., the son of a Kentuckian who became governor of Illinois, is the first native born chief executive the State had. Yates was born at Jacksonville. Deneen, who was born at Edwardsville and Small, who was born at Kankakee, are the only other governors who were born in Illinois. Dunne was born in Connecticut and Lowden in Minnesota.

All of the former governors of the State, with the exception of Coles, who is buried in Philadelphia, and those now living are buried in Illinois. Five governors, Edwards, Ewing, Bissell, Cullom and Tanner are buried in Springfield. Bond is buried at Chester, Reynolds at Belleville, Duncan at Jacksonville, Carlin at Carrollton, Ford at Peoria, French at Lebanon, Matteson at Chicago, Wood at Quincy, Yates Sr., at Jacksonville, Oglesby at Elkhart, Palmer at Carlinville, Beveridge, Hamilton and Altgeld at Chicago.

#### OLD PALMYRA HAS CRUMBLED

Mount Carmel, Ill., August 4.—Old Palmyra, ill-fated county seat of a territory that once included Cook County, the most thriving and important town in the territory of Illinois at one time, has crumbled away. Today the site of the once pretentious young metropolis is a great wheat field, with a few bricks and stones scattered about to show that a city once existed.

How the early citizens of Palmyra fought the fever, and how it finally conquered the city because of unhealthy surroundings; how the British and the native Americans fought over the removal of the capital, and finally agreed to abandon the old city, is told in records belonging to D. H. Keen, great-grandson of Peter Keen, one of the founders of Palmyra.

Built in 1815 on the banks of the Wabash, three miles up the river from Mount Carmel, the town of Palmyra was chartered as capital city of the County of Edwards, then comprising half the State of Illinois and also a part of Michigan and Wisconsin.

Back of the little city were poisonous swamps, and in summer the river overflowed, bringing with it fever and death. Decaying vegetation sent out a constant stench. The town was built on a sandy ridge, between the swamps and the lowlands of the river. The builders refused to listen to the warnings of friendly Indians to the effect that "red man die here; white man die too."

No court house was built in Palmyra. Instead, the home of Gervase Hazleton, one of the pioneer founders, was used as a court building. Records say that Hazelton received six and one-fourth cents a year for the use of his home, and this was the only expense Edwards County, larger than many States, incurred for its court house.

The western part of the County, what is now Edwards County, had been settled by the British, who were well in control of affairs, and they demanded the removal of the county seat to the western side of the Eonpas Creek. The American settlers refused, and when the election of 1824 decided the removal, they organized four companies of militia and prepared to keep the capital at Palmyra. Finally, the British made a compromise proposal, and the county was divided into two equal parts, thereby creating the new County of Wabash.

#### CAPITOL MOVED

The capitol was then moved from Palmyra to Centerville, and the exodus of those who had not already been taken by fever began. In a year or two the town was practically deserted.

In 1859 the town was visited by a relative of Peter Keen, one of the founders, and the following record was left:

"Many of the houses are falling. There are large two-story frame houses, with rooms inside in good preservation, glass in windows, weather-boarding all torn off. The frames were filled in with a composition of clay and straw, presenting a weather-worn, decaying appearance; bats, swallows, frogs and serpents are the only inhabitants of the place. Southwest of the village is the graveyard, the place where most of the inhabitants now dwell. It is the largest graveyard in the county."

At present there are a few marks of the once-thriving city. The last house has fallen and decayed, not a log and but a few bricks and stones are left, and passengers or crews of steamboats passing the old Palmyra landing are able to discern nothing except the great field of wheat and the surrounding swamps.

## OLD LETTERS SHED LIGHT ON U. S. HISTORY

## Robert Livingston's Story Tells of Louisiana Purchase

St. Louis, Mo., October 7.—In the archives of the Missouri Historical Society at Jefferson Memorial here there rests, temporarily, a set of letters in which the true story of the Louisiana purchase is told.

The letters were written from the year 1801 to 1803 by Robert Livingston, American ambassador to France at that interesting period in the world's history. They are addressed to Rufus King, then ambassador to Great Britain, and some of them contain the signature of James Monroe, in addition to that of the author.

Nothing more than a little matter of \$4,000 stands between the Missouri Historical Society and the coveted manuscripts which were recently brought to the attention of John H. Gundlach, St. Louisan, and himself an insatiable collector of old books and manuscripts.

An entirely new light is thrown on the story of the great purchase, generally considered the most important event in American history, next to the revolution itself, by these letters, and an effort will be made to raise funds for their purchase.

Gundlach has recently made an invaluable addition to his own private collection of books and manuscripts in the form of a set of autographed letters written by Napoleon Bonaparte.

Most of them are addressed to his cousin, the Due de Belluno, one of the military leaders in the Napoleonic wars, and contain characteristically concise instructions as to the conduct of the campaigns preceding the great Russian disaster. The letters are dated 1813.

"I shall consider it a piece of good news," says one letter, "when I learn that the enemy of 8,000 has got itself into a mess at Leipsic and has been destroyed."

Another is a letter from Jerome Bonaparte conveying to his mother the news of the late emperor's death. "For all we know, the accursed English had conspired to murder him!" the bereaved brother writes.

Equally interesting is a lengthy letter written by the Marquis de Lafayette to the noted Englishwoman, Lady Sidney Morgan, vividly describing the last days of Napoleon in exile.

Forty-odd autographed letters of Richard Wagner, many of Lincoln and Roosevelt, several of Beethoven, Haydn and other celebrities, as well as part of the original minutes of the first constitutional con-

vention, are part of the Gundlach collection which represents the work of a lifetime in assembling.

"The passion for collecting manuscripts is nothing short of a disease," Gundlach says, "and once you've been bitten by the microbes there's no cure for you. But to get the fullest pleasure out of this hobby, you must be free from all narrowness, all prejudice—national, religious or political. You simply stand off and, in a purely objective way, watch the march of history."

#### "OLD SETTLERS" OF MORGAN COUNTY TELL HISTORY

Jacksonville, Ill., November 7.—History from its source is being collected in Jacksonville and Morgan County through interviews with "old settlers" regarding tradition, custom and anecdotes of the early days. Interest in the subject has been aroused by the announcement of the Public Library Board of a competitive contest for the best history of Jacksonville, which is being held in preparation for the Centennial of the city next year.

Prizes of \$100, \$50 and \$25 have been offered for the best histories submitted. It is expected that much early history that otherwise would be lost, will be given the public through the contest.

Rules of the competition require that all material must be original and that 75 per cent of the data must be history prior to 1875. A minimum of 7,500 words is required of each history. Manuscripts will become the property of the Jacksonville Public Library, which reserves the right to publish any that are submitted.

#### HISTORIC SPOTS

Springfield, Ill., January 8.—Great progress toward completion of one of the finest systems of State parks in the United States was made in Illinois last year, according to Col. C. J. Miller, director of the State Department of Public Works and Buildings.

State parks in Illinois, the report explains, were very carelessly maintained up until four years ago. The control of the parks was in the hands of a commission and authority was so scattered that there was little unity of purpose. When the parks were turned over to the Department of Public Works and Buildings a definite program was laid out, which includes the reclaiming or the preservation of every spot in the State hallowed by *unusual historical interest*.

The State is now maintaining ten parks and will soon acquire an eleventh. Improvements on these parks already completed or in

progress will cost approximately \$65,000. The parks now being kept by the State are the Lincoln Monument, the Lincoln Homestead, the Vandalia Court House, once used as a Statehouse, the Douglas Monument, Fort Massac, Fort Chartres, Old Salem Park, Starved Rock Park, Fort Greve Coeur and the Matamora Court House. The State expects to obtain possession of the Cahokia mounds within a short time.

Starved Rock park is the finest park owned by the State. The department has sought to make of this one of the finest tourists camping grounds in the United States and to this end has installed a shelter house equipped with every imaginable modern convenience. Shower baths, hot and cold water, tourists' stoves, special wash tubs, electric lights, tables and other conveniences have been installed.

In addition to the program for making the Cahokia mounds a State park, the department plans to repair the Lincoln homestead in Springfield, paint and reshingle the home and the barn, clear adjacent lots and landscape the vicinity. The recent storms did some damage to the trees around the house, and this will be repaired as far as possible. The home is to be rewired so that the danger from fire will be reduced by placing all of the wiring in conduits.

#### To Ask Memorial Park to Honor Lewis and Clark

Alton, Ill., January 17.—Citizens of Alton and vicinity plan to urge members of the General Assembly to establish at the mouth of Wood River a memorial park in honor of the Lewis and Clark expedition, which began its memorable journey of exploration from that spot in 1804. The State Historical Society and other organizations are expected to support the movement.

A bill will be introduced in the Assembly by Senator H. G. Gibberson of this city to appropriate funds for the purchase and maintenance of a suitable park site. Governor Small will be asked to give it his endorsement and several committees from this and nearby cities are expected to go to Springfield and urge the passage of the bill when it comes up for consideration.

Historians and others interested in the movement point to the start of the Lewis and Clark expedition as one of the most notable events in the history of Illinois.

The exploring party, which traversed practically the entire length of the Missouri River and reached a point near the Pacific coast, marked the formal possession by the United States of the vast and practically unexplored tract of land which had been bought from

France in 1801 under the title of the Louisiana purchase. It is now divided into fifteen of the richest and most prosperous States in the Union.

Following the purchase of the territory, President Jefferson decided to send an expedition to explore the country in an effort to find out just what the nation had obtained for its expenditure of \$15,000,000. Captain Meriwether Lewis and Lieutenant William Clark, younger brother of George Rogers Clark, were appointed to command the expedition and in the fall of 1803 arrived at the mouth of Wood River where they went into winter quarters. Their force consisted of forty-three men who had been specially selected for the arduous trip because of their splendid physique, knowledge of woodcraft and their bravery. The expedition started the following Spring.

#### RECALL DAYS OF PIONEERS IN OREGON

##### Generals Grant and Sheridan Spent Hard Days in Far West

Little known incidents in the early army careers of Generals Ulysses S. Grant, Phil Sheridan and George B. McClellan are related in an account of a year they spent at old Fort Vancouver, Oregon territory, written by Mrs. Delia B. Sheffield, who as the wife of a sergeant in the Fourth United States infantry, the command to which they were attached, shared their pioneering experiences there in pre-Civil war days.

A movement has been launched to restore old Fort Vancouver near what is now Vancouver, Wash., across the Columbia river from Portland, Ore. The Fourth United States infantry, one of the pioneer organizations of the army, now is stationed at Fort George Wright, Spokane.

Mrs. Sheffield's memoirs of these days have been made public by William S. Lewis, historian of the Eastern Washington Historical society, who received them from Mrs. Caroline Hathaway Cook, Mrs. Sheffield's daughter.

#### WOMEN ALONG

General, then Captain Grant, was regimental quartermaster and was in charge of the transportation of the Fourth infantry on its long journey from Governor's Island, New York, to Fort Vancouver in 1852. The trip was commenced on July 5, by steamer for Aspinwall, Panama, and thence across the Isthmus of Panama by train, boat, on muleback and afoot. The officers were accompanied by their families and some of the women carried small babies.

To add to the difficulties of the journey, the California gold rush was in full swing, and after the regiment had boarded a steamer on the Pacific side of the Isthmus, Asiatic cholera broke out. San Francisco was reached September 1, but no shore leave was granted for fear of desertions to seek gold. At Benecia, Cal., an army post, the regiment went into camp to recuperate until September 18, and then again boarded ship for Fort Vancouver, which was reached some days later.

#### MERELY TRADING POST

Besides the army barracks there, the town consisted of the Hudson's Bay company's trading post and a dozen log huts of Indian and half-breed employes of the company, which carried on extensive trapping operations with Fort Vancouver as the base.

In order to raise the money to bring his family from the east, Captain Grant with a fellow officer leased a tract of land not far from the fort, which he planted to potatoes and oats. However, Mrs. Sheffield's account relates, the river flooded out the crops.

In the spring of 1853 Captain Grant asked Mrs. Sheffield to take into her home as boarders himself, Lieut. Phil Sheridan, Capt. George B. McClellan and two others. When she objected that she would be unable to care for so large a household, Captain Grant replied:

"Oh, that can be easily arranged. I shall detail one of the soldiers who is a good cook to do the cooking, and besides, I have an excellent cook book and am a pretty good cook myself. I am sure that we shall manage very well."

#### SECOND BLOW TO FORTUNE

Grant missed his wife very much at this time and frequently expressed a desire to resign from the army and live with his family, which some time later he did. After the potato failure, Grant and his business associate bought all the chickens for 20 miles around and chartered a vessel to ship them to market in San Francisco. The ship returned with the news that the chickens had died on the way, however, thus dealing a second blow to Grant's fortunes.

When Grant was ordered to report for duty at Humboldt, Cal., he gave Mrs. Sheffield his cook book, his feather pillows and some trinkets.

"During Grant's stay of one year at Fort Vancouver he had not made an enemy and gained the friendship and good will of everybody," Mrs. Sheffield wrote. "He was indeed one of nature's noblemen."

TERESA L. MAHER.

*Joliet.*

# EARLY HISTORY OF SISTERS OF CHARITY OF ST. AUGUSTINE

## Who Left France in 1851 to Minister to Sick and Orphans

BY A SISTER OF CHARITY, C. S. A.

To pay homage to heroism is a natural instinct. Let a man but distinguish himself by deeds of unusual bravery or self-sacrifice for humanity's good and the whole world thrills with appreciation. It matters not what country claims him as her own; it matters little what century marks his birth! he becomes the glory, the heritage of all nations and of all times. Soldiers who risk their lives for their country's welfare amid the hardships and horrors of war, are justly honored; but there are others who have gone forth with hearts not less valiant to face unknown dangers and hardships for the Kingdom of Christ. This directs our thoughts to the founding of the Sisters of Charity of St. Augustine in Cleveland, Ohio, and to the consideration of the pioneer days of this Community. Our minds gratefully revert to those noble women "with the hearts of Vikings and the simple faith of children who, in the midst of incredible hardships, laid its foundation.

### LEFT HOME AND LOVED ONES

Let us consider some of the sacrifices made by that heroic vanguard who came to aid the struggling Church in America and to carry on those works of charity which always go hand in hand with the establishment of Catholic Faith. All too little are their praises sung; too seldom do we think at what a cost they have laid the foundations of those institutions of charity and zeal with which our land is covered. These zealous pioneers of the Church in America were called upon to leave home and loved ones, to gaze for the last time on those tear-wet faces pale with the anguish of parting, with the pain of which their own hearts were quivering, that they might minister in a strange land to strangers made brothers by the all-embracing law of Christian charity.

In 1850, the first Bishop of Northern Ohio went to France to obtain Sisters to carry on this work of Christian Charity, in his new diocese. Sister Bernardine and Sister Françoise, two Augustinians, and two postulants, Louise Brulois and Cornelia Muselet gladly

offered themselves; but Sister Bernardine, who was to be the leader of the little band, was at the time in charge of St. Louis Hospital, a government hospital in Boulogne-sur-mer. So well were her abilities recognized that she was unable to obtain a release from her position until her term should expire the following year. On the feast of Our Lady of Mercy, September 24, 1851, the little Community sailed from Havre, France, in company with the famous missionary, the Rev. Louis de Goesbriand, whom the Bishop had sent to conduct them to their new home on the shores of Lake Erie. These Augustinian Sisters planted the seed in American soil and it grew to be a noble tree, the tree of the Sisters of Charity of St. Augustine, who shelter the orphans, the poor and the sick.

Not only did they find themselves in strange surroundings instead of amongst the old, familiar scenes, and meet those in whose eyes no kindling light of recognition and love beamed, but customs which had become a part of their very lives were changed for new and unaccustomed ways. A strange language sounded in their ears. There were besides a thousand minor sacrifices—the severing of all those ties, scarcely perceptible, scarcely realized, until the wrench of separation tore them root and branch from the heart round which they had long twined, leaving it wounded and sore. In place of the comforts and refinements to which they were accustomed, they faced the hardships, the grinding poverty, the days and nights of irksome, unrelenting toil of a pioneer life.

Such were the supreme sacrifices required of two Augustinian Sisters from the Convent of Arras, France, and the two young postulants who, in 1851, promptly answered to the call of Bishop Rappe for volunteers to care for the sick and orphans of his newly established diocese in Ohio. Not unfrequently in the course of his missionary labors in northern Ohio, his heart ached for his people. There was much sickness amongst settlers and several epidemics of cholera had worked havoc amongst them. Seeing the sufferers, with no skilled gentle hand to care for them, naturally his mind turned to his native France. He thought of the clean, airy hospitals, of the white robed Sisters, who, with Christlike sympathy cooled the fevered brow, bound up the gaping wound, and skillfully nursed the pain-racked body. He saw them kneeling by the bedside of the dying, aiding and comforting the departing soul with their prayers. He contrasted the scanty ministrations that his own poor people received, either for soul or body, because the laborers were few, the Catholics scattered, the territory large and but recently formed into a diocese. How he

longed for some of these Angels of Mercy to care for them in their sickness and need.

Meanwhile, one who was in every way worthy to be associated with those valiant women as co-founder of the Sisters of Charity of St. Augustine, was pursuing the course of her religious training with the Ursulines whom the Bishop had brought to Cleveland from France the year previous.

Catherine Bissonnette was from Sandusky, Ohio, and during the cholera epidemic which raged amongst the inhabitants she went fearlessly into the homes visited by the dread disease and tenderly cared for the poor victims. Afterwards she gathered together the children left orphans by the ravages of the pestilence, taking for the purpose a house which had been abandoned, either through fear, or by the death of the occupants.

Such noble heroism attracted the attention of the Bishop. Her charity, her readiness to do and suffer and sacrifice all things for others, her unquenchable zeal, characterized her as one who could "put her hand to strong things," and he recognized in her one eminently qualified to be associated with the founders of the new Community of Sisters of Charity whose coming he awaited.

Pending their arrival and the erection of the hospital of which they were to take charge, he had placed her with the Ursulines to make her Novitiate as a Sister of Charity,—her heart's desire. She received the name of Sister Mary Ursula. The very day that she pronounced her vows as a Sister of Charity she joined the new Community, which was by this time established at St. Joseph Hospital on Monroe Avenue, the first hospital in the City of Cleveland, which continued until it merged into St. Vincent Charity Hospital in 1865 to welcome home the sick and injured soldiers from the Civil War.

Only on the last day, will the unfolded scrolls reveal fully, the suffering, the hardships, the poverty, the long hours of toil and nightly vigil which these Sisters so cheerfully endured through love for God and the suffering poor. The mere recital of some of the hardships that made up their daily life cause us to marvel at the undaunted courage, the unfaltering trust in God's Providence, which enabled them to persevere under such awful odds. In addition to their heavy day's work they sewed for the support of the orphans, receiving provisions in exchange for their needlework. Their numbers were few and there was much work to be done.

Each sister took her turn staying up all night with the sick, continuing at her post the next day without opportunity for rest, until the following night. At least once every week this stretch of forty hours on duty fell to each. The endurance of hunger and cold and the privation of many of those things which seem to us absolutely necessary were cheerfully borne that the sick and the orphans might be provided for.

## TWO HUNDRED AND FIFTIETH ANNIVERSARY HISTORY OF ILLINOIS

*(Continued from January Number)*

### CHAPTER V. HENRY DE TONTI, FIRST GOVENOR OF ILLINOIS

1. *The First Attempt at Settlement.* The fort completed, Tonti set to work to colonize and civilize the Indians. "During the winter," he himself tells us, "I gave all the nations notice of what we had done to defend them from the Iroquois, at whose hands they had lost seven hundred people in the preeceeding years. They approved of our good intentions and established themselves to the number of three hundred lodges at the fort, the Illinois, the Miami and the Shawnoes." Here they were taught the rudiments of agriculture and the ways of civilized life and as time passed other tribes removed to the neighborhood and established themselves.

2. *The Iroquois Again Make War Upon the Illinois.* Scarcely were the federated Indians settled under their new government when the Iroquois Indians renewed their war. Information was brought to Tonti on the 20th of March, 1684 that these savages were about to attack and preparations for defense were begun. The Iroquois appeared on the 21st of March, and opened their attack, but were repulsed with losses. After six days' seige they returned with some slaves which they had made in the neighborhood but who afterwards escaped and came back to the fort.

3. *Tonti Temporarily Displaced.* Just after the close of the Iroquois seige, the commander of the French forces at Michilimackinac, Oliver Morrell, Sieur de La Duryante, arrived at Fort St. Louis with sixty men. When Tonti heard of the contemplated attack of the Iroquois, he sent word to Duryante to come to his assistance and it was in answer to this appeal that he now appeared. Duryante was accompanied by Father Claud Jean Allouez, S. J., whom we have seen had been in the Illinois missions for several years prior to this time, but had to be absent at intervals. These visitors brought unpleasant news to Tonti. They advised him that La Salle's enemies had succeeded in discrediting him in having their own favorites preferred before him. The rights formerly granted to La Salle were wrested from him and turned over to others. Tonti was ordered to give up the fort to De Baugis, and like a true soldier, obeyed the command of his superiors, and "went to Montreal and thence to Quebec."

4. *Action Reversed.* At Quebec Tonti met De La Forest and learned of a reversal of the orders formerly issued. Immediately upon being apprised of the action taken against him, La Salle busied himself with his defense, and so successfully that *Lettres de Cachet* were dispatched from the government, and intrusted to De La Forest by which La Barre was directed to deliver up to La Forest, the lands belonging to La Salle. La Forest also advised Tonti that La Salle was on his return journey to America by way of the ocean to find the mouth of the Mississippi and that he had obtained a command for him (Tonti) who was to go back to Fort St. Louis as Captain of Foot and Governor.

5. *Tonti Returns to the Fort.* In accordance with these instructions Tonti returned to Fort St. Louis and La Forest went back to Fort Frontenac. It was in June, 1685 that Tonti returned. De Baugis who had supplanted Tonti, in his turn retired and left Tonti in command.

6. *Solicitous for La Salle's Welfare.* Not hearing from La Salle, Tonti went to Michilimackinac, in the Autumn and there learned from De Nonville that La Salle was seeking the mouth of the Mississippi in the Gulf of Mexico, and so great was his solicitude for his beloved leader that he resolved at once to go to his assistance. Putting his resolution into execution, he arrived in the middle of January, 1685, at Fort St. Louis and departed from there on the 16th of February with thirty Frenchmen and five Illinois and Shawnoe Indians in search of La Salle. Reaching the Gulf, Tonti sent one canoe towards the coast of Mexico and another towards Carolina to see if they could discover anything. They each sailed about thirty leagues in either direction but were obliged to stop for want of fresh water, but no trace of La Salle was found. With many misgivings the party returned, reaching Fort St. Louis on Jan. 24, 1686.

7. *In the Campaign Against the Iroquois.* When Tonti was in Michilimackinac, the year before, the Governor asked his aid in prosecuting a campaign against the Iroquois. Now that he had done everything he could to find La Salle he felt at liberty to yield to the Governor's request, and immediately upon his return from the Gulf of Mexico embarked with two Indian chiefs to confer with the Governor. Receiving directions to return to the Illinois, he sent word to his savage allies declaring war against the Iroquois, and inviting them to assemble at the Fort. This they did in April, 1687, and after a feast, and war council, he started with such forces as he was able

to gather, on April 17, 1687 for the Niagara country, leaving in all, twenty Frenchmen at the Fort with Belle Fontaine as Governor. The war party grew as it proceeded so that some five hundred warriors completed the journey of two hundred leagues to Fort Detroit which was reached on the 19th day of May. Largely through Tonti's exertions, the fighting favored the French, and with the remarkable faculty for covering distances, Tonti quickly reached the Niagara where he built a fort.

8. *Escorts Father Gravier to the Illinois.* The Iroquois being checked for the present, Tonti started on his return journey, coming home by way of Detroit and Michilimackinac. At Detroit he was joined by Father Jacque Gravier, S. J., coming to Illinois to take the place of Father Allouez, but lately occupied by Father Sebastian Rale in charge of the Illinois missions.

9. *News About La Salle.* On his arrival at Fort St. Louis, Tonti found Abbe Jean Cavelier, the brother of La Salle and others of La Salle's party who had arrived at the Fort in his absence. These visitors, contrary to the fact as Tonti afterwards learned, told Tonti that they had left La Salle "at the Gulf of Mexico in good health." This news rejoiced Tonti and he received his visitors and treated them with every mark of courtesy. Upon their departure in the Spring, Tonti granted them abundant supplies and advanced to Abbe Cavelier a considerable sum of money which the priest said his brother had directed him to procure from Tonti.

10. *Tonti Learns of the Death of La Salle.* After the departure of Abbe Cavelier and the others of his party, and in September of the same year, a Frenchman named Couture brought two Iroquois Indians to Tonti who informed him of the death of La Salle, relating all the circumstances. These tidings so grieved Tonti that he resolved at once to proceed to the site of La Salle's settlement on the Gulf of Mexico and bring back the survivors of the La Salle party, and accordingly he set out on the proposed expedition.

11. *Arrives Near the Site of the Ill Fated Colony.* After a most trying journey Tonti with his greatly diminished party arrived near the place where La Salle and his people were put to death. He visited the Indian tribes in the neighborhood and by boldly charging them with foul play, secured a confession of their guilt.

12. *La Salle's Sad Fate.* For reasons which are very poorly explained, La Salle failed to find the mouth of the Mississippi, and the point where he had in 1682 raised the standard of France and

the cross, with great ceremonies. In searching for them, his ships had sailed beyond the mouth, and were finally driven ashore on what is now Texas. Unable to do better, he set up an encampment, and began exploring the country. On one of his journeys in which he was accompanied by his brother Abbe Cavelier, the priest, Father Anastatius Douay, two nephews, one a cavalier, the other de Morange, and several Frenchmen besides a Shawnee Indian, two or three of his disgruntled companions conspired to murder La Salle and fearing that La Salle's nephew, de Morange, might interfere with their designs, they killed him. Going to seek Morange, the murderers discharged their weapons at La Salle. "He received three bullets in his head and fell down dead." Thus was the promising life of the great explorer snuffed out in the wilderness, on the 19th of March, 1687. Much saddened Tonti returned to the Fort in September, 1690, and began to consider of his status, now that his superior and friend was dead.

13. *Tonti Petitions the King.* Tonti's status was now uncertain and wishing to know what was his position, he petitioned the King setting forth that he had been in the employ of the French government, beginning as a cadet and continuing in other capacities to the present time, giving the nature of his employment, but that due to the death of La Salle he now finds himself without employment and modestly requests that in consideration of his voyages and heavy expenses and considering also that during his service of seven years as captain he had not received any pay, he asks that he may be assigned to the command of a company, and still continue in the service of His Majesty. The petition was approved by Governor Frontenac, and forwarded to the King. De La Forest who as we have seen was also a lieutenant of La Salle presented a similar petition asking that he and Tonti be given joint control of Fort St. Louis and granted the privileges passing with such control. These petitions were granted by order of the Council of State on the 14th day of July, 1690, and Tonti remained at Fort St. Louis while La Forest conducted a trading station at Chicago.

14. *Tonti a Just Governor.* The policy of federation and pacification of the Indians was continued by Tonti and it seems fair to say that on the plains of Illinois surrounding the Fort on the Rock was gathered the first and only successful federation of Indian tribes that ever existed on the American continent, having for its object peace and progress.

15. *The Composition of the Indian Union.* In Tonti's Indian federation the Illinois predominated. To the number of six thousand they had gathered under the influence of his protection. Scattered along the valley and among the adjacent hills or over the neighboring prairie were the cantonments of a half score of other tribes and fragments of tribes, Shawnoes from the Ohio, Abenakis from Maine, Miami from the sources of the Kankakee, besides Kickapoo, Weas, and others as appears from Franquelin's map of the colony made in 1684. In a report made to the Minister of Marine in Paris it was stated that about four thousand warriors or 20,000 souls were gathered around the Fort. Such was the state within the boundaries of our present commonwealth that Tonti governed with the strictest justice for nearly twenty years.

16. *Life at the Fort.* All the information we have concerning life at Fort St. Louis is contained in the letters of the missionaries who labored there or stopped in passing to confer with the genial governor from whom they always received a hearty welcome. During the twenty years that Tonti dwelt at the fort, he had frequently as his guests Fathers James Gravier, Julien Binateau, François Pinet, and Gabriel Marest, Jesuits, and he was also visited by Abbe Jean Cavelier, Sulpitian, Father Anastatius Douay, Recollect, and Fathers François Jolliet Montigny, Father François Buisson de Saint Cosme, and Father Anthony Davion of the Seminary of Foreign Missions, all of whom spoke in the highest terms of praise of the genial Italian governor and wrote letters in which more or less historical information is contained. The names of some of the prominent French laymen who were in and about the fort have come down to us, amongst whom may be mentioned Rene Robert Cavelier de La Salle, Henri de Tonti, Daniel Greysolon Du Lhut, Greysolon de la Tournette, François de la Forest, Sieur Juchereau St. Denis, François de Boisrondet, Michael Dizy, Pierre Chenet, François Pachot, François Hazeur, Louis le Vasseur, Pierre le Vasseur, Mathieu Marlin, François Charron, Jacques de Faes, Michael Guyon, Andrede Chalneau, Marie Joseph le Neuf, Michael de Grez, Phillips Ensault, Jean Petit, Rene Fexeret, Riverin, Chanjon, D'Autrey, D'Artigny, La Chesnaye, Poisset, La Porte, Louvigny, De St. Castin. Descendents of several of these may be traced to other regions in the state.

17. *Fort St. Louis Described.* Henry Joutel was an intelligent Frenchman who accompanied La Salle on the fatal trip to Texas, and who was in the party at the time La Salle was murdered. He was also with the party that made its way back to Fort St. Louis after

the murder, and being obliged to remain at the fort for several months on account of the cold winter weather, he employed his time in traveling about and observing the country, and later wrote a narrative which is very interesting. Referring to the fort, Joutel says "Fort St. Louis is in the country of the Illinois, and seated on a steep rock, about two hundred feet high, the river running at the bottom of it. It is only fortified with stakes and palisades and some houses advancing to the edge of the rock. It has a very spacious esplanade or place of arms. The place is naturally strong, and might be made so by art, with little expense. Several of the natives live in it, in their huts. I cannot give an account of the latitude it stands in, for want of proper instruments to take an observation, but nothing can be pleasanter and it may be truly affirmed that the country of the Illinois enjoys all that can make it accomplished, not only as to ornament, but also for its plentiful production of all things requisite for the support of human life."

18. *Tonti's Departure, Subsequent Labors, and Death.* The order of things was changing. In the death of La Salle Tonti lost a powerful friend, who had the faculty of easy approach to those in power. Through La Salle, too, Tonti had gained the strong support and friendship of Governor Frontenae, but Frontenae too was called to his reward. There was constant objections to the granting of monopolies or placing restrictions upon the fur trade, as a result of which the trading post established at Fort St. Louis and Chicago, the privileges of which Tonti and La Forest enjoyed, were abandoned by the home government, and Tonti was directed to go to the Lower Mississippi while La Forest was recalled to Canada. Obedient to instructions Tonti joined D'Iberville who was at the head of the French settlements, near the Gulf of Mexico and again distinguished himself both in the wars with the hostile Indians and in peace by prodigious labors in nursing the yellow fever victims in the settlement. It was in this work of mercy that the bold explorer, warrior, and leader lost his life. His was a noble career, and wholly unrequited. He has received scant credit through the centuries for the beneficent and important labors of his life. No layman connected with the history of Illinois deserves a higher place in the affections and recollections of succeeding generations than Henri Tonti. Like many another worthy forerunner, much of his beneficent work has been forgotten and even his grave is unknown.

## EDITORIAL COMMENT

### DOCTOR MELODY CALLED

Right Reverend Monsignor John Webster Melody, D. D., a distinguished clergyman of the Archdiocese of Chicago and a widely known scholar, writer and educator, departed this life after a brief but serious illness on March 7, 1925. The officers and members of the Illinois Catholic Historical Society are especially grieved for that since the inception of the Society seven years ago Monsignor Melody has been a member of the Board of Directors and a firm friend and supporter of every activity of the Society. An extended obituary and appreciation will appear in the next number of the Illinois Catholic Historical Review.

**Is History Popular?**—Attention is directed to two communications in this number of the Illinois Catholic Historical Review detailing miscellaneous historical information. The first, prepared and compiled by Mr. William Stetson Merrill, Associate Editor of the Review and Assistant Librarian of the Newberry Library, deals with historical notes found in the current magazines and the second by Miss Teresa L. Maher, an advanced and able teacher of the city schools of Joliet, gathering together the historical notes in the current press.

We think these compilations must prove popular as they undoubtedly are very interesting. Mr. Merrill's contributions have been running through several numbers and we have had numerous comments and commendations with reference to them. The present is the first of Miss Maher's offerings and the editor is so well pleased with it that he, by this means wishes to direct the readers' special attention. We feel that many of our readers could help materially by forwarding meritorious historical articles or valuable historical materials which could profitably find a place, in a modified form if necessary, in our columns. Co-operation of this character will be appreciated.

**The Church in Illinois Two Hundred and Fifty Years Old.**—The eleventh of April, 1925, just past, was the two hundred and fiftieth anniversary of the establishment of the Church in Illinois. On the 11th of April, 1675, Holy Thursday, Father James Marquette, S. J., by the authorization of his superiors, the Church and the civil authorities, officially established the Catholic Church in the "Illinois Country," the name bestowed upon the large territory of which the various tribes of the Illinois confederation of Indians were the inhabitants.

The exact place of the establishment was at what is now known as the city of Utica, on the Illinois River, in what is now La Salle County, Illinois. At the time of the founding of the Church the place was the habitat of the Kaskaskia tribe of the Illinois Indians.

On the occasion of a former journey through what is now the State of Illinois, during which Father Marquette, accompanied by Louis Jolliet and five Frenchmen, discovered the Mississippi River, floated down its course as

far as the Arkansas, returned to the mouth of, and entered the Illinois river and paddled up that stream, he had visited the Indians at this same location and promised to return and established the Church amongst them. This first visit occurred during the month of August, 1673.

The particular foundation established by Father Marquette was dedicated to the Blessed Virgin and named "The Immaculate Conception." From this original establishment grew and developed all the branches and parishes of the territory which became the States of Illinois, Indiana, Missouri, Michigan and Wisconsin and in a relative manner all branches of the Church in all that vast territory of the United States between the Alleghenies and the Rocky Mountains.

Though the Church is since far-flung and wide-spread, yet nevertheless the original foundation still stands. The site of the Marquette foundation remained at what is now Utica until 1694 when it was removed down the Illinois River to what is now Peoria. From there it was transplanted in 1700 to a point seventy-five miles south of what became St. Louis, some twelve miles east of the Mississippi River to the new habitat of the Kaskaskia tribe of Indians. The new Indian settlement took its name from the Indian tribe and the river on which the settlement was made took also the name Kaskaskia. The original name of the foundation, Immaculate Conception, never changed, and the locus has remained near that chosen in 1700 to the present time, the change in the course of the Mississippi River compelling a relocation of the church buildings and grounds to a distance of a few miles.

The Church of the Immaculate Conception, the Marquette Church, then, still stands, a creditable Gothic structure, fully adequate to the parish needs, in the northern part of Randolph County, Illinois. And what a record that foundation has made during its two hundred and fifty years of existence! To say nothing of all that has sprung from it and consider only what the parish records carefully preserved disclose it may truthfully be said that no church establishment in the United States presents a more interesting history.

This writer is unable to tell if any notice or attention was given to the two hundred and fiftieth anniversary of the founding of the Church in mid-America, which occurred on Easter Saturday, this year. He has heard of nothing. He has written more than one-hundred letters to bishops, priests and laymen, and published more than one hundred thousand words in advocacy of special observances of the great day, but all seem to have fallen upon deaf ears. Were it not a matter entirely within the province of the Church and churchmen he would have compelled notice of it as he has done of the anniversaries of Marquette's journeys. But in this matter he was powerless and his efforts were fruitless.

## NECROLOGY

### MARTIN H. GLYNN

Former Governor Martin H. Glynn, an international as well as a national figure in the fields of journalism, law, government and polities, died unexpectedly at his home in Albany, N. Y., December 14, 1924. People from all walks of life, all professions and all trades gave expression to their sense of loss as they paid their final honor to the man who had done so much to settle the ancient feud between Great Britain and Ireland, and who at the same time had contributed to the welfare of great groups of people while helping make American history.

Mr. Glynn had returned to his home on the night before his death from a hospital in the suburbs of Boston where he had been under treatment for spinal trouble. He complained of great fatigue, arose late the next morning and almost immediately collapsed. Death due to heart disease, probably an outcome of the spinal disease and nervous ailments, came without Mr. Glynn's recovering consciousness.

History will remember former Governor Glynn not only as an American editor and politician but also as the intermediary between Lloyd George and De Valera in the settlement of the Irish question. Mr. Glynn himself regarded his part in bringing the long-standing controversy between England and Ireland to an amicable conclusion to be the greatest accomplishment of his life, overshadowing everything that he had done in American public life.

It was while Mr. Glynn was abroad early in 1921 that he performed his services in aid of peace between Ireland and England. He gave the following account of his work in December, 1921, when he returned to his home in Albany:

"My work in the matter," he said, "started in Rome in a meeting with Bishop Mannix of Australia and others. Bishop Mannix and I also were together in London and worked together there, Archbishop (now Cardinal) Hayes of New York did great work for the cause in Rome. Some day I will write the details of the mission but this is not the time. But this I will say: Through me, Lloyd George invited Mr. De Valera to come to London to try to settle the Irish question without 'exacting promises or making conditions.' He said that if Mr. De Valera would accept the invitation on these terms, the Irish question could be settled, not in one meeting, but in a series of meetings. Mr. De Valera accepted, and it turned out that Lloyd George was right.

“The Prime Minister held that a series of conferences would lead to a settlement without Ireland going out of the British Empire and yet taking her place among the nations of the world. Lloyd George told me that the ambition of his life was to settle the Irish question with the same pen with which he signed the armistice. England has done a generous thing and the Irish people through their leaders have won a glorious victory.”

Speaking of Lloyd George's part in the negotiations, Mr. Glynn said:

“He kept every promise he sent to De Valera through me and the world owes Lloyd George a debt of gratitude for what he has done.”

When Lloyd George visited America after the war he paid this tribute to Mr. Glynn's part in the Irish negotiations in a speech at Albany on Oct. 6, 1923:

“Governor Glynn and I in a dingy room in London, the office of the Prime Minister, had most unusual conferences of momentous results. He told me very frankly how the Irish people viewed the feud of centuries and what they desired in the way of liberty; how the American people felt on the subject. And I told him, equally frankly, what I believed to be the purpose of Great Britain.

“At the end of those interviews he took my views to the Irish leaders and he brought their hopes and aspirations, clarified, to me. Out of this exchange sprang the new Ireland, the Irish Free State.

“The people of Albany—Governor Glynn's townsmen—should feel highly honored, because no man did more to bring a settlement of the Irish question, no man did more to end the feud that had existed for seven hundred years, than your distinguished fellow-citizen, Martin H. Glynn. And I am glad to be in your city to bear testimony to you of the great help he brought to me.”

An editorial in the *New York Times* of Oct. 7, 1923, commenting on Mr. Lloyd George's tribute, spoke of Mr. Glynn in the following terms:

“Without official position he did what no Ambassador could have done. His Irish lineage and sympathy helped him. His unusual acquaintance with Irish and English history equipped him to meet Englishmen and Irishmen alike. His knowledge of American sentiment was particularly clarifying. And in the task of persuading those between whom a feud had existed for 700 years his gift of speech doubtless counted for much.”

Mr. Glynn held that De Valera and the other extreme Sinn Feiners were wrong in holding out against the terms of the Irish Free State settlement, and urged the Irish people to support Michael Collins and Arthur Griffith in carrying out the settlement successfully.

Mr. Glynn's "gift of speech," referred to in the editorial on the Irish settlement, made him an orator of national reputation. His greatest forensic feat was his keynote speech at the 1916 Democratic Convention in St. Louis, when Woodrow Wilson was renominated for the Presidency. Mr. Glynn was temporary chairman of the convention.

It was in this speech that Mr. Glynn originated the phrase "He kept us out of war," which many persons believe was responsible for the re-election of President Wilson. Theodore Roosevelt was quoted as saying that Mr. Glynn's speech was the most effective contribution to the literature of the campaign, and was the greatest single factor in Mr. Wilson's re-election. In the speech Mr. Glynn took an advanced position on pacifism, declaring that it was not the custom of the United States to go to war over provocations that admitted of an honorable settlement. He also argued, however, in favor of preparedness for war in case we should need to take up arms.

Although he was Governor of New York State for only a little more than a year, filling out the unexpired term of the impeached Governor Sulzer and being defeated by Governor Whitman, Mr. Glynn was highly commended for the large amount of progressive legislation placed upon the statute books while he was in office.

Governor Glynn gave New York State its first workmen's compensation act. His signature enacted the law providing for the establishment of a land bank system to aid the farmers in financing the operation of their farms. The statute doing away with party conventions and providing for State-wide direct primaries was signed by him. Other important statutes that were enacted through the recommendation of Governor Glynn were measures providing for the use of the Massachusetts form of ballot in New York the election of United States Senators directly by the people; an optional city charter act; appropriation of \$217,000 to pay the farmers for diseased cattle destroyed; establishment of a market commission and a State employment bureau which has agencies in various parts of the State and which aids many thousands of persons yearly to obtain employment, and many other bills, including measures designed to promote the construction of highways in the State.

In his record as Governor, Mr. Glynn was as proud of his economy in managing the finances of the State, and of his common sense methods of administration, as of any of his acts. He maintained that he had saved the State \$11,000,000 during his short term of office. His reform of the finances of the State, according to Francis Lynde Stetson, made him one of the four greatest Governors New York State had had up to that time. The others, according to Mr. Stetson, were Samuel J. Tilden for administrative reform, Grover Cleveland for civil service reform, and Charles E. Hughes for moral and electoral reform.

President Wilson, Samuel Gompers and Nathan Strauss were among the leading public men who paid tribute to Mr. Glynn's record as Governor. Governor Glynn embodied, according to President Wilson, "the cause of progressive legislation and the advancement at every point of the interests of the people." Samuel Gompers, whose death preceded Mr. Glynn's by only two days, said that Governor Glynn had enacted "the best workmen's compensation law on the statute books of any State in the United States or of any country in the world."

Nathan Straus said that Governor Glynn in his short term of office had secured "constructive legislation that places our State in the front rank of progressive States." Mr. Straus particularly praised him for his success in getting the Legislature to pass the direct primary law.

As a Democratic Governor and a Catholic, Mr. Glynn was subjected to the same kind of attack by his Republican opponents as was Governor Smith in the recent campaign. It was charged that Governor Glynn, although he came from up-State, was dominated by Tammany Hall, and that he was under the influence of the Catholic Church in matters of public interest, especially the schools. He denied both these charges most emphatically, declaring that he was his own master, that he was not a Tammany man, that he was opposed to any church interfering with the State and that he was against the use of State money for religious schools.

The attack on Governor Glynn as Tammany-controlled was partly caused by the circumstances under which he became Governor. He had been elected Lieutenant Governor under Governor Sulzer in 1912, having been nominated by the Democratic Party and William R. Hearst's Independence League and having defeated James W. Wadsworth, Republican candidate for Lieutenant Governor and now United States Senator. When Governor Sulzer was impeached, many

persons believed that he had been humiliated because he had refused to bow to the will of Charles F. Murphy, and that Mr. Glynn, who automatically became Governor, would be more tractable. Subsequent events, however, proved that Governor Glynn was never under the Tammany leader's thumb. Otherwise he would hardly have been endorsed for Governor in 1914 or made temporary Chairman of the National Convention in 1916 by President Wilson, who had little love for Murphy. Mr. Wilson made him a member of the President's Industrial Commission in 1919.

Before he became Lieutenant Governor and then Governor, Mr. Glynn had made an excellent record as Controller of New York State and as a member of the United States Congress. He was nominated for Controller in 1906 by the Democratic Party and the Independence League, and defeated Morton E. Lewis of Rochester.

During the panic of 1907 Mr. Glynn displayed great executive and financial ability as Controller. New York State had \$22,000,000 in banks and trust companies at that time. The Controller personally took charge of the situation and protected the State against loss of a single dollar. When he became Controller he had compelled all State depositories to give surety company bonds instead of personal bonds to protect the State funds. In this panic this change proved most effective. Banks in which were deposited some \$800,000 of State money closed their doors, yet every cent of that sum was paid into the State Treasury within sixty days.

Mr. Glynn's election to Congress occurred in 1898 from the Twentieth Congressional District (Albany) and he served until 1901. He was only 25 years old at the time of his election. His record in Congress was officially commended by the National Association of Letter Carriers, the National Encampment of the Grand Army of the Republic, the Patrons of Husbandry of New York State and several labor organizations. He was appointed by President McKinley in 1901 as a member of the National Commission of the Louisiana Purchase Exposition.

His entry into public life resulted from an interest in polities inculcated in him by newspaper work. Born in Kinderhook, near Albany, on September 27, 1871, he received his early education in the public schools, was graduated from St. John's College, Fordham, in 1894, and became a reporter on the *Albany Times-Union*. Studying law between times, he was admitted to the bar, but never practiced law to any extent. He became managing editor of the *Albany*

*Times-Union* in 1895, and later became editor and owner of that newspaper. He sold the paper last April to Mr. Hearst, but remained as editor and publisher.

Except for illness, Mr. Glynn might have nominated Governor Smith for the Presidency in the Democratic National Convention last June. He underwent an operation for the removal of his tonsils, however, shortly before the convention.

Mr. Glynn married Mary C. E. Magrane, daughter of Mr. and Mrs. P. B. Magrane of Lynn, Mass., in 1901. They had no children. The funeral services took place on December 17th at the home and in the Cathedral of the Immaculate Conception. Martin H. Glynn died as he had lived, a consistent and conscientious Catholic.

KAELIN KING, M. A.

## BOOK REVIEWS

**The Rockford Diocese in History.**—The diocese of Rockford is the youngest dioeese in the State of Illinois. It was erected September 23, 1908 and Right Rev. Peter James Muldoon, D. D., was appointed the first bishop. This distinguished prelate still presides over the diocese which has made wonderful strides.

The diocese has a Catholic population of about sixty-five thousand, about one hundred and thirty resident priests, nearly eight thousand students in its educational institutions, eight hospitals, two homes for the aged and one orphan asylum. It comprises the counties of Jo Daviess, Stephenson, Winnebago, Boone, McHenry, Carroll, Ogle, DeKalb, Kane, Whiteside, Lee and Kendall and covers a territory 6,867 square miles.

Reverend Cornelius J. Kirkfleet, Ord. Praem, one of the distinguished pastors of the diocese is the author of the History of the Diocese of Rockford, and the John Anderson Publishing Company, 511 North Peoria Street, Chicago, is the publisher.

Father Kirkfleet has several other historical and biographical works to his credit and displays a satisfying familiarity with history writing. The five hundred pages of the well-printed book are replete with interest and one could wish that the history of each diocese throughout the jurisdiction of the Church could be so well detailed. What a splendid general history of the Church could be prepared from such mines of source material.

There were many good subjects for the writer of this history. To begin with the spiritual head of the diocese, Bishop Muldoon, is one of the most distinguished prelates in Ameriea and has been an actor and leader in many of the most important events and movements of his time. Again, the late war focused attention upon the Rockford diocese especially by reason of the fact that Camp Grant, almost the greatest of the World War cantonments, was located here and near the episcopal city. To the thousands of service men congregated at Camp Grant and to the other thousands of visitors Bishop Muldoon was the unofficial but much beloved father of the camp, and his priests and people were, the guides, philosophers and friends of the boys and their people.

Father Kirkfleet tells all this in a most pleasing way and much more. The bishop, the priests, the people, Protestant as well as Catholic, pass in review before the reader and one finishes reading

the book with satisfaction and gratitude that another excellent record has been preserved.

**Fifteen Hundred Years of Europe.**—The above is the title of a new book of some six hundred pages just issued by the O'Donnell Press of Chicago and we feel safe in saying one of the best made books coming from the press in recent years.

We are sure that not many readers of the present day have read or seen many books like this one. It cannot be said that it follows ancient or modern styles or even that it fits in between. One would at once recognize that it was written by an author who thought in some other language and wrote in the English. While the book concerns itself with history one must constantly keep reminding himself that he is studying history or he may think he is dealing with philosophy or psychology or maybe romance.

An inability on the part of most of us to square this work with straight history or at once to grasp the plan or sequence detract nothing from the merit of the book. These difficulties but call for an acuter perception and a deeper study, which will be rewarded if diligently pursued.

The author of the book is Rev. Julius E. De Vos, a distinguished clergyman and scholar of the Archdiocese of Chicago. It is the product of half a lifetime of study and research and will be amongst the collection of publications of permanent worth. For interesting information it will rank with such works as "Wells' Outline of History," Van Loon's "Story of Man," and other works of that nature, but will be found free of the foolish philosophy, so called, which disfigures these works.

"Fifteen Hundred Years of Europe" should find a place in every collection of valuable books.

**The Church in Virginia (1815-1822).**—By the Rev. Peter Guilday, Docteur es sciences morales et historiques (Louvain), Professor Church History, Catholic University of America, President, American Catholic Historical Society, Philadelphia.

Doctor Guilday, the Dean of Catholic historians in America, has fully sustained his character for accuracy and exhaustiveness in the preparation of his late work, *The Church in Virginia, (1815-1822.)*

The record of these seven years is a painful one and most distressing for the Church. It is, as set down by Doctor Guilday, the

complete story of the "trustee system" which had such a baneful effect in the early days, and at the same time a demonstration of the virility of the Church which survived and eventually flourished in spite of the assaults from within upon its very existence.

Most of the source material used by Doctor Guilday is for the first time brought to light and the student of history revels in the wealth of original documents woven into the narrative by the author.

General history has profited much by Doctor Guilday's "Introduction," which occupies, with copious foot notes, thirty-five of the more than two hundred pages of the book. It is in the "Introduction" that Doctor Guilday details the "emancipation" of the Church. Under colonial laws the Catholics and the Catholic Church were practically proscribed in all the colonies. The Declarations of freedom and of rights abolished religious discrimination and the declaration of Virginia in the Convention of 1776, proposed by Patrick Henry and set forth in George Mason's Bill of Rights, quoted by the author is refreshing after the decades of intolerance and bigotry. It read: "The fullest toleration in the exercise of religion, according to the dictates of conscience, unpunished and unrestrained by the magistrate; unless under color of religion any man disturb the peace, happiness or safety of society."

It was a provision of the disestablishment of religion, however, that brought about the baneful "trustee system." The Virginia constitution when adopted prohibited absolutely the grant of any "charter of incorporation . . . to any church or religious denomination," thus practically forcing the churches to hold their property by trustees.

This splendid publication is a virtual digression or bypath from Doctor Guilday's monumental "Life and Times of John Carroll." To include it in his larger work would lead him too far afield, but to fail to publish the immensely important matter that was so intimately connected with the early history of the Church in the days of Bishop Carroll and those immediately following would have left an awkward situation to say the least. Now, thanks to this painstaking and indefatigable author we have the last word on both these important topics.

**The Jesuits in New Orleans and the Mississippi Valley.**—By courtesy of Hon. W. O. Hart, a distinguished non-Catholic lawyer and scholar of New Orleans, the editor of the **ILLINOIS CATHOLIC HISTORICAL REVIEW** is in receipt of two copies of the valuable book

entitled as above, one for the ILLINOIS CATHOLIC HISTORICAL SOCIETY and one for the editor.

Rev. Albert Hubert Bivier, S. J., is the author and the work bears the imprimatur, "John W. Shaw, Archbishop of New Orleans," and the imprimi potest, "E. Cummings, S. J., Praep. Prov. Neo. Aurel."

The author says that "the scholastic year 1923-1924 is a notable one in the life of the Society of Jesus in Louisiana. It recalls the 250th anniversary of the discovery of the Mississippi by Father James Marquette, S. J., the bicentenary of the founding of the first mission of the Jesuits in Louisiana, the 160th anniversary of their expulsion from Colonial France, the centenary of their return to the Mississippi, the Diamond Jubilee of the beginning of the Church and College of the Immaculate Conception in New Orleans, the 50th Anniversary of the enthroning of the historic statue of the Immaculate Virgin along with the erection of the glorious bronze altar in the church and the twentieth anniversary of founding of Loyola. "Such a striking array of anniversaries, it appeared to me," says Father Bivier, "deserved some notice. . Hence this humble and unpretentious sketch of the lives of these heroic missionaries, who suffered and died to spread the kingdom of Christ on the banks of the world's greatest river named by Marquette, "The Immaculate Conception."

And so the author proceeds through 175 neatly printed pages to tell the story of the Jesuits in New Orleans and the Mississippi Valley in a very interesting manner. Everyone fortunate enough to have the opportunity will profit by reading Father Bivier's book.

## GLEANINGS FROM CURRENT PERIODICALS

**Louisiana Historical Material.**—The Newberry Library has recently acquired a complete set of the *Louisiana Historical Quarterly* from January, 1917, to date. In looking through the volumes one comes upon much material dealing with the Spanish and French period of Louisiana history, which is of especial interest to Catholic historical students.

“Bernardo de Galves’ diary of the operations against Pensacola,” translated from a pamphlet belonging to Mr. Gaspar Cusacks, is printed in volume one. “On October 16, 1780, General Bernardo de Galvez led the Spanish forces against Pensacola. The expedition resulted in the defeat of the English arms which furnishes Louisiana history with her claim of participating in the American Revolution.” An early but remarkably comprehensive bibliography of works relating to Florida and early Louisiana by A. L. Boimare, published in full in the same volume, includes one hundred and ninety titles, accompanied by notes in French written by the author. This list was prepared in 1853 by Boimare while librarian at New Orleans.

“Contest for Ecclesiastical Supremacy in the Valley of the Mississippi, 1763-1803,” by Clarence W. Bispham of the Louisiana Historical Society is a rather hectic treatment of the rival activities of the Jesuits and the Capuchins in that part of New France. It professes to be based upon original documents calendared in the Carnegie Institution’s “Guide to the Materials for American History in Roman and Other Italian Archives.” The Catholic student may make sober use of the material here brought together without necessarily accepting the editor’s somewhat lurid narratives of events, some of which he claims to have been “shrouded in mystery.” The Catholic Encyclopedia, commenting upon what a Louisiana historian, Gayarré, calls “The War of the Capuchins and the Jesuits,” says: “The archives of the diocese, as also the records of the Capuchins in Louisiana show that it was simply a question of jurisdiction which gave rise to a discussion so petty as to be unworthy of notice.”

“The Ursulines of Louisiana” is an address at the centennial by the corresponding secretary of the Society, Mrs. Heloise Hulse Cruzat; “the share women took in its establishment,” she calls it. A translation is given of the treaty of the Company of the Indies with the Ursulines, September 13, 1726. Passages are quoted from

contemporary letters describing the early life of the Community. Clarence W. Bispham, in his paper on "Fray Antonio de Sedella," (Jan. 1919) reviews Dr. Shea's adverse judgment upon the character of this early vicar-general of Louisiana, as Shea gives it in his "History of the Catholic Church in the United States," vol. 2. "If Shea was right," he says, "then the people of New Orleans were all wrong, and their loves and admiration for this venerable priest were misplaced." "A History of the Foundation of New Orleans (1717-1722)," a complete work by Baron Marc de Villiers, appears in the April, 1920, issue, translated from the French by Warrington Dawson.

"The Founding of Biloxi" is the title of an address by Andre Lafargue printed in the October, 1920, number. Biloxi, founded in 1699, "was the first white settlement effected in territory named after the Great Louis," and is associated with the names of Iberville and his brother Bienville.

"One of the items eagerly sought by collectors of printed matter concerning the history of Louisiana is the report made by Charles Gayarré, Secretary of State of Louisiana, to the Legislature of 1850," writes Henry P. Dart in the October, 1921, issue, "covering his official effort to obtain copies of Spanish documents of an historical nature regarding Louisiana during the period of Spanish dominion. This has been long out of print and is practically inaccessible." The Report is reprinted in the same number.

"Records of the Superior Court of Louisiana," "Index to the Spanish Judicial Records of Louisiana," "Cabildo Archives," are the titles of three series of documentary material of interest to the student of Louisiana history, which have been appearing in installments in successive issues of this quarterly. The Society seems to be animated with the spirit of loyal interest in the history of the lower Mississippi Valley and with a desire to present the results of scholarly research with impartiality.

**The Acadians.**—"Notes on the Fate of the Acadians," by C. E. Lart, which appears in the *Canadian Historical Review* for June, 1924, contains extracts from various unpublished documents in French and Canadian archives relating to the removal of the French inhabitants of Acadia in 1755. A "Mémoire sur les Acadians ou François Neutres" recounts (in French) their story as follows:

"The French neutrals were settled on the River Annapolis where they formed a population of about 3,000 families. They were ceded

to the English by the Treaty of Utrecht and kept their churches, their priests, and the free exercise of their religion. Surrounded by English they persevered in an inviolable attachment to French and to their religion and this was the cause of their ruin and of all the misfortunes which they suffered from that time. They refused to take the oath required of them because this oath attacked their religion. The English treated them as seditious and availed themselves of this pretext to inflict upon a people whose attachment to their country and to their religion was their only crime, cruelties for which humanity blushes." A circular letter from the Governor of Nova Scotia, dated August 11, 1755, recites "the refusal of the inhabitants to take the oath of allegiance within one year from the Treaty of Utrecht; the fact that they pretended neutrality but continually furnished French and Indians with intelligence, quarters, provisions, and assistance in annoying the government." Such were the "two sides" to this question. One is tempted to blame King Henry VIII as ultimately responsible for the sorrows of "Evangeline." The distribution of the Acadians among the American Colonies is better known than the fortunes of parties that were settled in France on Belle Isle off the coast of Brittany, and at the English towns of Bristol, Falmouth, Southampton, Plymouth, Liverpool and Penhryn, regarding which the documents examined give us details.

**The Carroll Letters.**—The *Maryland Historical Magazine*, published under the authority of the Maryland Society, is printing the Day Books and Letters of Charles Carroll of Annapolis, father of Charles Carroll of Carrollton, who was a signer of the Declaration of Independence. Those of the son are to follow later. These precious documents are in the possession of Alexander Preston, who permits the society to print them in its magazine. "They extend from 1716 to 1760," writes the editor, "and afford an insight into matters economic, political and social rarely, if ever before, presented for this period."

**Editions of "Thayer's Conversion."**—The latest volume of Transactions of the Colonial Society of Massachusetts, for 1922-1924, contains a learned paper by Percival Merritt entitled: Biblical Notes on "An Account of the Conversion of the Rev. John Thayer." Born in Boston, May 15, 1758, John Thayer, educated at Yale College, licensed to preach and serving as chaplain at Castle William and as

private chaplain to Gov. John Hancock, visited Rome while the Revolution was still in progress and was led by divine grace to become a Catholic through his conversations with two Jesuit priests there. After making his studies at the Seminary of Saint-Sulpice in Paris, he returned to his native land and became assistant pastor, later sole pastor, of the Church of the Holy Cross in Boston. He afterward served as a missionary in parts of New England, Virginia and Kentucky, returned in 1803 to Europe, and died at Limerick, February 17, 1815. His own account of his conversion was printed in June, 1787, at London. At the beginning of the Account he wrote: "Both my conversion and my solemn abjuration at home, were public. Passing afterwards into France I related my story, or rather that of Divine Providence in my regard, to a great number of respectable persons, who wished to know the particulars of it. I was afterwards strongly solicited by some friends to send it to the press for the edification of Christians and for the greater glory of God. Yielding to their reasons and their authority, I now, by their advice, give it both in English and French, in favor of those who only understand one of these languages." Facsimiles are given showing title-pages of several editions of his "Conversion," in both English and French, and extracts from letters written to his brother. A check-list indicates the date, place of publication, language, edition and present location of thirty-nine editions. The book has been translated into French, Spanish, German and Latin. Father Thayer left a small legacy to be used to found a convent in Boston. "Inspired with this wish the three daughters of a merchant named James Ryan, with whom he lived in Limerick, emigrated to Boston (1819) and there founded the Ursuline Community, whose convent, Mount Benedict, near Bunker Hill, Charlestown, was burned and sacked by an anti-Catholic mob on the night of 11 August, 1834." (Cath. Encycl. xiv, 557.)

**A Spanish Public School in Louisiana, 1771.**—Documents bearing upon an unsuccessful effort of Spain to establish free schools in Louisiana in the last quarter of the eighteenth century are translated in the *Mississippi Valley Historical Review* for March, 1925, the documents having been discovered by the translator, David K. Bjork, in the Archivo General de les Indias. The Spanish Minister of the Indies, Arriaga, in a letter dated Madrid, July 17, 1771, writes to Governor Unzaga: "The King has resolved to establish schools in the Province of Louisiana in order that the Christian doctrine,

elementary education and grammar may be taught." Enclosed with the letter was a contract binding each teacher to remain for fifteen years in the Province; each to receive six thousand reales de vellon (a real de vellon was two and a half penny); "that for no reason, pretense of claim are we to receive a fee, gift or friendly present from the parents or relatives of the children;" each teacher binding himself also "to take care to preserve and not to allow to go astray any book from the little library which the goodness of the King orders to be established in the house which the Governor may designate for the school-rooms or lecture-halls, taking an inventory of them, in order that the number of them may always be known;" and lastly the teachers binding themselves to teaching the first pupils "the Spanish language, the rudiments of religion and Christian piety, and to inspiring in the minds of all principles of love, respect, and obedience to our Sovereign. The list of books accompanying the aforesaid letter includes seven Spanish titles, five French, and fifty-one Latin; a second list gives the titles of the school-books which are to be sold to the pupils. The effort of the Spanish monarch to establish Spanish schools among the population predominately French failed because the parents insisted on sending their children to French schools.

WILLIAM STETSON MERRILL.

*The Newberry Library, Chicago, Ill.*

## MISCELLANY

### LOUIS PHILIPPE'S GIFTS TO BISHOP FLAGET OF BARDSTOWN, KENTUCKY

While Louis Philippe of France was Duke of Orleans (1824), he gave to the saintly Bishop Benedict Flaget of Bardstown, Ky., valuable paintings and church furniture, with which to grace the sanctuary of the Bishop's Cathedral in Bardstown. When the articles arrived (1826), United States officials levied the full duty on them, although they were free gifts and not within the intent of the revenue laws of the time. But the customs' officials of that period chose not to take this view of the matter.

Finally, interested individuals in the Bishop's diocese took the matter to Congress and a bill was drawn up in 1828 which "authorized the remission of the duties on certain paintings and church furniture presented by the King of the French to the Catholic Bishop of Bardstown, Kentucky."

The bill came up for a third reading on the floor of the House of Representatives on Monday, March 19, 1832. Mr. Hogan of New York, arose and "regretted that he felt it his duty to oppose the passage of the bill." Among other things he said that "The bill proposed to promote no national interest—it addressed itself to the mere liberality of the House. Did our Constitution recognize any connection between Church and State?" Then Representative Charles Wickliffe of Kentucky, a non-Catholic spoke as follows:

"The duty of defending the principle involved in this bill devolves upon me, and I will detain the House but a very short time in its discharge. About four years ago I presented the application of a worthy individual whom the bill proposed to relieve. That application had always met with the approval of the Committee on Ways and Means and the bill had passed this House twice without objection, but was never acted upon in the Senate for want of time.

"Mr. Speaker, the House will pardon me while I trespass long enough to do justice to a worthy man, Bishop Flaget; he is my constituent and friend. He is a man who has devoted a life of near seventy years in dispensing acts of benevolence and the Christian charities. He was once a resident of this district, having under his charge the valuable College of Georgetown, where his labors in the cause of morality, science, and religion will long be remembered by all who knew him. His destiny, or the orders of the Church to which he belongs, placed him at the head of the Catholic College in Bardstown. . . . Connected with this institution is the Cathedral or Church. The expenditures incident to these establishments have been more than equal to the private means and contributions devoted to the purposes of the institution, and its founder has felt, and still feels, the consequent embarrassments. These have been in some measure, relieved

by considerable donations of church furniture and college apparatus from persons in Italy and France.

"The duties upon such articles have been remitted heretofore by the liberality of Congress. The articles upon which duties have been paid, and which the bill contemplates to refund, consist of paintings and other valuable articles, presented some years since by the then Duke of Orleans, now King of the French, to the Bishop of Bardstown. He could not refuse to accept the offering; by accepting, however, he had to pay the duties. The articles were not brought into this country as merchandise, do not enter into the consumption of the country and therefore do not, I humbly conceive, fall within the principle of your revenue system. They are specimens of art, and taste, as ornaments to a house of public worship.

"I trust, Mr. Speaker, that the circumstance that this application is in behalf of a Catholic bishop will not prejudice the mind of any members of this House. I would extend this relief to any church or public institution and to none sooner than the Catholic. I live among them. They are, like other denominations, honest in their religious opinions, content to worship in the mode their education and habits have taught them to believe was right, and which their judgments approve. They are honest, industrious, and patriotic citizens, devoted to the free institutions of the country. I mean not to say that they are more so than any other denominations; certainly they are not less patriotic and liberal in their opinions and practises than others of my constituents.

I hope the gentleman from New York will withdraw his opposition to this bill; the amount involved is small, but it is to the very worthy man, Bishop Flaget, at this time of much consequence. At least, I shall look with confidence for the judgment of this House in favor of the passage of the bill."

From "Abridgment of the Debates of Congress" from 1789 to 1856, from Gales and Seaton's annals of Congress; from the Register of Debates; and from the official reported debates of John C. Rives. By Hon. Thomas H. Benton (of Mo.). D. Appleton & Co., N. Y. 1857.

Volume eleven, p. 639, March 19, 1832, contains the speech of the Hon. Charles Wickliffe of Kentucky to set aside the duty on pictures and other church furniture presented to Bishop Flaget by Louis Philippe, King of France. In the working of the bill and also in the speech of Wickliffe it is stated that these articles were given by Louis Philippe.

In the preface to his voluminous work Senator Thomas Benton calls attention to the fact that his authorities are beyond question and have been approved by President Madison and also by members of Congress. He writes: "The title page discovers the source from which this abridgment is made, and shows them all to be authentic and reliable,—well-known to the public and sanctioned by resolves of Congress."

(REV.) HENRY S. SPALDING, S. J.

*St. Louis.*





NON  
CIRCULATING.

